A Companion for Co

DISCOURSES

Upon

The NATURE, the DESIGN, an

SUBJECT of the

LORDS SUPPER;

with

Devout Methods of PREPARING for

and APPROACHING to that

Bleſſed Ordinance.

By *COTTON MATHER*

Paſtor of a Church

Author

Domine, Quæcunque dix

cant et *Tui*; Si

Tui; Amen.

Utile eſt *Plures* libros

non diverſa *Fid*

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To the CHURCH of the Lord Jesus in the North Part of *Boston*.

Particularly,

To the Honourable *Sr.* William Phips Kt.
To the Worshipful John Richards Esq.
And to my Honoured and Worthy Friends,
Mr. Adam Winthrop.
Mr. John Foster.
Dr. John Clark.

whose Pious *Desire* and *Expence*, this little *Book* is put into the Hands of all the Rest, who belong to that Society.

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Helpers of your Joy, I *now bow my knees to the God of Heaven, with my prayers, That the Truths here set before you, may have a Gracious and a potent* Influence *upon your Converſations.* That Goodneſs and Mercy may follow you all your Days, *and that* you may dwell in the Houſe of the Lord for ever. *Theſe are my Earneſt wiſhes for you All; and very particularly for thoſe unto whoſe* Deſire *and* Expence *it is to be aſcribed, that this* Little, Manual for Communicants, *comes into the Hands of you* All. *They are* All *of them otherwiſe engaged in the* Publick Service, *which I hope the ſame God that ſpirits them and* upholds *them, will* Reward *them for: and Let* This *alſo be Reckoned among the* Good, *which they have done, when* Their God will think upon them for Good. *Theſe are the Wiſhes of,*

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With a

DISCOURSE on the Nature, Design & Subject of that Blessed Ordinance.

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THE Bleſſed God, who has made *Sacraments* to be ſuch very neceſſary and agreeable Engines for a maintaining of a Communion between the *Viſible* and *Inviſible World*, has in both *Teſtaments* appointed ſeveral ſuch means of our Fellowſhip with

self. A *Sacrament* is a *Sign* and *Seal*, by which is declared, and confirmed, and conveyed some *Spiritual* Thing unto us. Tho' the *Word* SACRAMENT be not in the Scripture; it being borrowed from the Name of the *Oath*, which passed between *Commanders* and *Souldiers* of old: yet the *Thing* we are abundantly advised of; and there are *two* Sacraments which under the Evangelical Dispensation of the new Covenant, our God would have us approach unto him in. Those are a Sacred *Baptism*, and a Sacred *Supper*; the former of which is to signifie our *Inoculation* into the Lord Jesus Christ, and our *Obligation* to *Serve* and *Fight* under Him; but the latter of them is to signifie our *Participation* in all the saving Benefits of our Lord Jesus, and our *Augmentation* in our Conformity and Obedience to Him. It is *Remarkable* (and a Worthy Person of another Nation in a Treatise Entituled *La manducation du Corps de Christ*, I find long since putting such a *Remark* upon it) that as of old under the Law those *two Acts* of *Washing* and *Feeding* were those which did represent the *Application* of the *Redemption* to come, and by those *two Acts* were the People made partakers of the then Holy things: thus the *two Sacraments* of the *New Testament* have those two *Acts* to manage them.

They are not few or small Duties which you

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that are *Baptized* must count your selves bound unto. Tis no less than *A putting on Christ*, unto which you are engaged by your *Baptismal Vow*. God forbid that you should look upon your *Baptism* as an useless *Formality* or a trifling *Ceremony*. The Waters of *Baptism*, will prove more bitter and baneful than the waters of *jealousie* to the guilty Souls of them that forget what engagements are by their *Baptism* laid upon them;

You are *Baptized into the Name* of the glorious Trinity, to intimate the Bonds which lye upon you to acknowledg God the Father, as your *Father*, God the Son as your *Saviour*, and God the Spirit as your *Strengthener*. You have received His *Mark* on your *Foreheads*, to shew that you ought to make a public and open Profession of His Name; and Renounce all the *Idols* of this evil World. It is a *Baptism* of *Repentance* which you have been the Subjects of, and you are thereby bound unto such a Sorrow for, and *Hatred* of, all Sin, as is *the Repentance not to be repented of.*

But one special reference of your *Baptism* that which we have now before us: It is to be reckoned as a *Preface* to the Supper of the Lord. Our Lord gave that Order once unto his Disciples, in *Mat.* 28. 19, 20. *Baptize them, teaching them to observe all things, whatsoever I have commanded you.* You that are Baptized must

are your *Baptismal Vow*, while you wittingly and willingly neglect any Institution of the Lord Jesus Christ. As the *Circumcised* were to observe all the Laws of *Moses*, even so, the *Baptized* are to observe all the Laws of *Jesus*; among which there is none that has a bigger or a brighter *Asterisk* upon it, than that which we have now to insist upon, *This do in remembrance of Me.*

In our Context here the Apostle Animadverts upon certain *Abuses* which the *Corinthians* prophaned the Sacred *Supper* of the Lord Jesus Christ withal. That Sacred *Supper* was too much discomposed among them, by means of another *Supper*, which they unwarrantably annexed or prefixed thereunto. There were indeed certain charitable *Feasts*, which in some of the primitive *Ages* and *Places* were used among Believers, together with the *Eucharist*. But I do not think these to be those *Agapæ*, which the Apostolical Writings make mention of; those *Agapæ* I rather take to be the entertainments provided for *Strangers*, at the cost of the *Churches*, in or near their usual meeting places, which are by some judged a laudable imitation of the *Hospitals* adjoyned unto the *Synagogues* of the Jews: and thus we find *Gaius* deputed and employed by a *Church* for their *Host* of old. Much less do I look upon the Banquetings of the *Corinthians* before the Eucharist, which are blamed here

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to be those *Agapæ*. You must indulge me in a Opinion, however singular it may seem, that there was a Jewish party in the Church of Corinth which would not come to the *Supper* of the Lord without a *Paschal Ante-Supper*, wherein they ate and drank freely enough: thus they retained a Shadow of their *Passeover*, and maintained a Reliqae of their *Judaism*. The *Gentile* party of the Church disallowed these proceedings, and would come *Hungry*, when the others came well nigh *Drunken* to the *Eucharist*; upon which ensued a confusion in their *Church Assemblies*, too disorderly for any time, but much more so for a time when they were to attend such a *Tremendous Mystery*.

Now to rectifie these Abuses, the Apostle reduces them to the *Original Institution* of that blessed *Sacrament*. This is the scope of the Paragraph, which affords our Text unto us: the Apostle recites what our Lord *said*, and what He *Did*, when He appointed this Holy *Ordinance*. Accordingly, in the words of our *Saviour*, which the Apostle here quotes, agreeably to the Account given by *Three* Evangelists, we have two Things.

First, A Christian *Duty*. *This Do*, That is *My Disciples, Do you* Assemble *to Celebrate such a* Sacrament *as I here set before you.*

Secondly, A Christian *Design*. *In Remembrance of me.* That is, I *am withdrawing*

Bodily Preſence *from* you, *for ſome Ages; but keep you up a Commemoration of your* Abſent Redeemer, *by the uſe of theſe Holy Ceremonies.*

Wherefore this is the Doctrine which *I* now lay before you.

DOCTRINE.

That the **Lords Supper** *is a* Sacrament, *which our bleſſed Saviour has Enjoined* Aſſemblies *of* Believers *to* Remember *Him, in the Religious Obſervation of.*

We have ſeveral *Propoſitions* now to diſcourſe upon; all of which are by this *Doctrine* pointed at.

PROPOSITION, I.

The LORDS SUPPER is a *Sacrament* wherein *Bread* and *Wine* are the *Elements*; which very ſignificant *Actions* are to be apply'd unto.

This Happy *Sacrament*, hath both an *Inward* part, and an *Outward* part. As to the *Inward* part of the *Sacrament*, it is CHRIST; it is our Lord Jeſus Chriſt, and our *Spiritual Interveſe* with Him; this is the *Res Sacramenti*, the

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Subſtance, the Spirit, and the *Life* of all. But as to the *Outward part* of the Sacrament, there are two ſorts of things that come under conſideration in it; Sacred *Elements*, and Sacred *Actions*.

Firſt, For the *Sacred Elements* in the *Supper* of the Lord, they are two; even *Bread* and *Wine*.

'Tis Recorded of *Melchiſedec*, in Gen. 14. 18. That he brought forth *Bread* and *Wine*, for the Refreſhment of *Abraham*, and his Souldiers. Thus hath our *Melchiſedec* done for us; the Lord Jeſus, the *King of Righteouſneſs*, hath brought forth *Bread* and *Wine* for our comfort here, while we are *Fighting the Battels of the Lord*. We find in *Matth.* 26. 26, 27. there was *Bread*, and there was a *Cup*, in which was *The Fruit of the Vine*, appointed hereunto, by our Lord Jeſus Chriſt.

If it be Enquired,

Of what **Uſe** the *Bread* and *Wine*, is in the *Sacrament?*

Know, That the *Bread* is to repreſent the *Body* of our Lord Jeſus Chriſt, and the *Wine*, His *Blood*. Of the *Bread*, we hear our Lord ſaying in Luc. 22. 19. *This is my Body*. Upon thoſe *Four Words*, far more than *Four* Cart-loads of Books have been written in the World. But, in ſhort; the words are *Figurative*; they mean as the Apoſtle does, when

ſays, *The Rock was Chriſt.* Indeed the wicked Popiſh Clergy have impoſed upon the World a monſtrous Figment of a *Tranſubſtantiation* here; *That* whatever our *Senſes* tell us, to the contrary, 'tis not *Bread* but *Chriſt*, which we have after a wretched Prieſt has conſecrated it, tho' the Apoſtle *Paul* expreſly calls it *Bread* no leſs than three times after the conſecration: *That* the ſubſtance of the *Bread* being now Aboliſhed, the *Accidents* thereof yet remain, and it is the proper and real *Subſtance* of our Lords Body, which is imperceptibly come in the room thereof; and that His *Body* is now there, *after the manner of a Spirit*; which indeed is, *To ſpeak ſenſe after the manner of Nonſenſe.* Well may it be mentioned among the Notes of Antichriſt; *That he denies the coming of our Lord Jeſus in the Fleſh*; for whatever *Traſh* there may be in a Book famous throughout the *Engliſh* World, there is this *Truth* well aſſerted there, *It is againſt the Truth of Chriſts Natural Body, to be at one Time in more places than one.* The Inventors of this prodigious Hereſy, which lays a foundation for the moſt exquiſite Atheiſm, and opens a Door for all manner of Deluſions and Impieties, theſe men, I ſuppoſe were thoſe, of whom our Lord foretold in *Matth.* 24. 26. *They ſhall ſay, Chriſt is in the ſecret Chamber*, or, as it may be rendred, *Chriſt is in the Cupboard.* It is eaſy to tell *How* this Hereſie

Heresy first came into the World. When *Image-Worship* was first introduced into the Church of God, great numbers of good Christians oppos'd and oppugned it with an Holy Violence, and one of the Arguments us'd by those Orthodox *Image-breakers* was, *That if our Saviour have left one Image of Himself, which is of Divine institution, then it is not lawful to make other Images of Him, which are of Humane Invention.* But such a *Divine Image of Himself*, He has left in the *Sacrament*; all the Ancients had still call'd it *so*. The Memorable Second *Nicene Council*, had no Answer hereunto, but *This*, That *the Sacrament is not the Image of our Saviour, but His own Body*; for He had said, **Hoc est Corpus meum.** Thus was this Literal Interpretation of those words, first broached in the world; it serv'd onely as a wretched colour to Evade a forcible, and a distressing Argument; while *Transubstantiation* had not yet been so much as dreamed of. But in process of Time, the Popish Clergy discovered incredible Advantages to be made by this Whimsey, and spend some scores of years in forming it into some shape; so that at last, *Four hundred and odd years* after the first Hitt upon it, it was in the *Lateran Council*, in the year 1215. advanced into an Article of Faith; and an *Idol* has ever since been set up with an I. H S. imprinted on it, which in the

one ſmall Kingdom of *England* has compelled more Proteſtants *to paſs through the Fire* unto it, than ever we read the Ancient *Moloch* devoured in all the parts of the Univerſe.

But bleſſed be our God, That I now ſpeak to ſome Hundreds, who are like to live unto the Day, *When* this Hereſy ſhall go out of the World again. All the Wheels now move apace towards that Revolution, when mankind ſhall no more be Inebriated with the *Cup of Abominations* in the Hand of the old Scarlet Romiſh *Whore*. And give me leave to beſtow a little Battering upon this thus long prevailing, but, I hope now *Expiring* piece of *Popery*. Let us then reflect upon the Abſurdities of this *Tranſubſtantiation*. It is indeed a Doctrine made up of *impoſſibilities*, and *contradictions*, which 'tis *beyond*, or, *below* Almighty power it ſelf to give a Being unto. Yea, there are more than many millions of them in it! Who can with any patience recite the innumerable Fooleries and Blaſphemies of thoſe worſe than Deceived Miſcreants, whoſe Letany is, *Panis Omnipotentia Dei caro factus miſerere nobis*? But let us penetrate a little into their Myſtery; which a thouſand times in a year Crucifies over again, Him that was to Dy, *but once for all*. It makes a Body to be *every where*; which is a perfection peculiar unto *God*; but if a *Body* may be *God*, then *God* may be a *Body* too. It makes the Body that was born ſixteen hun-

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dred and ninety years ago, to be Created but yesterday; and the *causes* of that Body such as a *Baker*, a *Wafer*, a *Charm*, are not, until many Ages after the *Effect* it self was upon the Stage. It makes a Body, *without Extension of parts*, tho' Extension belong to the very Essence of a Body; and it crouds a quantity of near six foot long, into a room far smaller than the smalleſt Grain of Corn affords. It makes ten thousand Bodies of *One*, and a thousand circumstances both absent and present with the same point of Time. Yea, it makes the glorify'd *Body* of our Lord Jesus, capable of having deadly poisons mixed with it; as in the well-known Story of both a *Pope* and an *Emperour*, poisoned with the Eucharist. Indeed, The Papists have no more Scripture for the *Breads* being *Transubstantiated*, than there is for the *Priests being* so; when he Mutters, *This is my* Body. Truly, if one single such *Impossibility* or *Contradiction* must be swallowed, we altogether loose all the use of *common sense*, and *Natural Reason*, in those very things which God Himself has made them judges in; and we can be sure of *Nothing*, all the World must Evaporate into *Nothing* with us. That Opinion which will thus *Transubstantiate a Loaf*, may as well *Annihilate* a *God*; it were better for a man to loose his Life, than to swallow such a barbarous Heresy; hence the

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Arabian Philoſopher choſe to periſh with his Pagan Fathers and Neighbours, rather than to take his Lot with a people who were ſo much worſe than *Canabals*, that *Manducant Deum ſuum*. And yet our Fore-fathers had this infinite abſurdity thruſt down their Throats with burning Fire-brands! It is therefore not unjuſtly ſaid by a Learned and a Witty perſon, *Whenever I become a Scholar in the* School of the Euchariſt, *and renounce the Reaſon which God has given me, to Embrace the Romiſh Doctrine of* Tranſubſtantiation, *I am fully reſolved to keep a Decorum in it, and I will certainly go over to that Church upon all Four.* But if *ſenſe* and *reaſon* may not be heard, in this caſe, what will *Revelation* ſay? I wonder why our Lord Jeſus Chriſt Himſelf after his Reſurrection *Appeaſed* unto the *Eyes* and *Hands* of the Standers by, to convince them of its being *He*, if *Seeing, Feeling, Taſting*; might give no Direction to our Opinion in theſe concerns. Alas, that this lewd piece of *Prieſt-craft* ſhould ever make the world ſuch a ſtage of Blood and Fire, as it has! Give me leave to repeat the words of our Lord, *The Fleſh profits nothing*. Wherefore, do not look for proper & real *Fleſh*, in the *Euchariſt*, but expect only, according to the Language of *Tertullian*, *A Figure of our Lords* Body; and conſent rather with holy *Auſtin*, who upon that place in Joh. 6. 53. *Except ye eat the Fleſh*

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of the Son of Man, ſaw cauſe to ſay, *This ſeems to command a moſt heinous wickedneſs, and therefore the ſpeech is Figurative.* We are not ignorant, that *Cyprian* in the Third Century, ſaid, *It was Wine that our Lord called His blood*; or that *Ambroſe* in the Fourth Century called it, *The ſimilitude of his precious blood.* And not to multiply quotations; we are not ignorant, That the Doctrine of even the Church of *England* it ſelf, ſeven hundred years ago, was this; *in the Sacrament, it is naturally corruptible bread, and corruptible Wine; nothing is therein to be underſtood bodily, but all is ghoſtly to be underſtood.* May we thus be evermore ſound in our Belief, about that which the Roman Catholicks have made ſuch a *burning Article*! Provoke me not to tranſlate thoſe words which even the Pen of a *Jeſuit* has written for us, *Tolerabilior eſt error eorum qui pro Deo, colunt ſtatuam vel pannum Rubrum in Haſta Elevatum, quod narratur de* Lappis, *vel viva Animalia, ut quondam* Egyptii, *quam eorum qui Fruſtum panis.*

But thus much for that.

Of the *Wine*, we hear our Lord ſaying in Mat. 26. 28. *This is my blood of the New-Teſtament*: This is that which the *Wine* is herein peculiarly deſigned for; altho' Popery has with its *Tranſubſtantiation* impoſed yet another

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cheat upon the world, which they call by the Name of, *Concomitancy*; a thing hatch'd by *Aquinas*, about the year 1200. When it had been taught, that *Bread* was *Fleſh*, it was thought neceſſary alſo to teach that *Fleſh* is *Blood*; and it ſeems we are to drink the *Blood* while we eat the *Bread*. But our Lord ſeverally conſecrated the *Bread* and the *Cup*; which had been very ſuperfluous, if in *one kind* we could have enough Received *both*. No, The *Wine* is more eſpecially to Repreſent the *Blood* of the Lord Jeſus Chriſt. The *Firſt Man* that we know to have Dy'd in the world, had a *bloody Death*; and he ſeems to have been the firſt that offered a Sacrifice with *Blood*; thus when our Lord Jeſus, the Antitype of that *Man*, and of that *Sacrifice*, came to Dy, it was with an Effuſion of *Blood*, never to be forgotten, but *ſo* to be Repreſented with us; and indeed there is in many Reſpects an apt Reſemblance between *Blood* and *Wine*, eſpecially the *Red Wine* of *Canaan*, which is called in Deut. 32. 14. *The pure blood of the Grape*. The *Reddeſt* Wines are not the unfitteſt therefore to be herein employ'd. Thoſe men are *Wiſe beyond ſobriety*, who go to prove, That *Adams Tree of Death* was a *Grape Vine*; but behold a *Grape Vine* here becoming a *Tree of Life* unto us. Indeed, The *Cup* which our Lord uſed, was mixed with *Water*, if He followed

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the common Cuſtom of the Jewiſh Nation. The *Rabbi's* of the Jewiſh Nation tell us, that *none might bleſs over the Cup of Bleſſing, unleſs Water be mingled with it.* It is true, That in the ſtriking of the old Covenant, there was *Blood* mixed with *Water*, ſee Heb. 9. 19. And from the ſide of our Dying Lord, there iſſued *Blood* mixed with *Water* too, ſee John 19. 34. But what countenance this may give to the mingling of water, with the Sacramental *Blood* of the New Teſtament, I leave to a more curious Enquiry, than can be convenient here. We have not yet Warrant enough to do it.

But if it be now Enquired,
For what **Cauſe** only *Bread* and *Wine* are by our Lord Jeſus pitched upon.

The Anſwer is ready,

Even ſo, O our Saviour, becauſe it pleaſes thee. Indeed ſome think that our Lord pitch'd upon the *old Rites* of the old *Jews*, and ordain'd *them* for a New, and a Laſting, and a Goſpel Improvement with us; and that he put a *new Superſcription* upon an *old Metal* in it. For, they ſay, in the *Paſſover*, the Maſter of the Feaſt diſtributed *Unleavened Bread* unto them that were preſent, and then concluded with *a cup of Wine*, which was called, *a cup of Bleſſing*.

ing, among them. And it is also true, That our Lord Jesus had been Celebrating the *Passover* when he first Instituted this holy *Sacrament*; the *Passover*, I say, and a very Notable *Passover* it was. I don't Remember a Distinct account in the Scriptures of more than *seven* Passovers that were kept, and at the *seventh* (which is a perfect and sacred Number) behold the true *Paschal Lamb* Himself is present appointing another *Sacrament*. But (tho' I deny not this, yet) it is easy to go too far towards the *Rash* and *False* Assertion of those, whose Talmundic Learning has thought it self not enough acknowledged, unless we affirm, *That the pattern for the Rules and Rites of Gospel Churches, were taken from the Synagogues of the Jews.* An Assertion, as untrue, as, *That Moses took most of his Laws from the Egyptians.* But it is incident unto Learned Men that have been at vast pains in the finding & fineing of one useful Notion to think it not *useful* enough unless almost all the Affairs of the Scriptures receive some Elucidations from it; as besides the Scholars of the *Talmud*, some that have waded into the *Zabian Rites*, and others that have studied the concerns of the *Gnosticks* have given us an Example. As for the practices in the Synagogues of the Jews, we have no Record of theirs concerning them, but what is at least two hundred and fifty years younger and la-

ter than the Writings of the *New-Testament*, and it is more likely, that the pretended *Traditions* with which the Jews then undertook to Compose a *New Religion*, were taken many of them from *Gospel Churches*, than that the *Gospel Churches* were shaped according to those *Traditions*.

We may rather observe, That the Effects of *Bread* and *Wine*, most Elegantly answer the Effects of our Approaches to the Lord Jesus in the *Sacrament*. If *Bread* nourish & strengthen the Body, if *Wine* Refresh and Comfort the Body, much more will the Lord Jesus do so, to the *Souls* of them, who draw near unto Him. Besides, I conceive, That our Lord would Ordain *Sacraments*, which required not the *Occision* of any Creature, because no Creature was after this to Dy for the Sin of Man. He did as it were say herein, concerning the whole work of *Sacrificing* for Sin, *is finished*. We may also herein Remark the *Wisdom* and *Goodness* of our Lord Jesus Christ, in chooſing of *Bread* and *Wine* for this End; inasmuch as there is hardly any place in the world, which they cannot easily be obtained at. Whether it be not in the Sacrament lawful to Substitute something else equivalent where *Bread* and *Wine* cannot be had? Whether in those Countreys that cannot procure *Bread* and *Wine*, that *Food* which is the *Bread*

and that *Juice* which is the *Wine* of the Country, may not be allow'd for the Sacrament? It is a queſtion that I am not fond of diſcuſſing; but it were eaſy to quote Renowned and Judicious Divines, who deliver it as *their Sentiment*, That this were no *Aberration* from the mind of the Lord Jeſus Chriſt.

¶ Theſe are the *Sacred Elements* in the *Supper* of the Lord. But what *place* is to be aſſigned for them?

One would have thought that this were ſcarce any matter of Enquiry; becauſe a *Table* is the *place* for a *Supper* to be expected at. But the ſin of thoſe men, that will have the *Communion Table* ſet *Altar-wiſe*, muſt arreſt a few of our conſiderations, as we go along. In the Days of K. *Edward VI.* an hundred and forty years ago, this uſage was abolished as a groſs piece of Popiſh Idolatry and Superſtition; but there being thoſe that have *Conſur'd* it up again, it requires us to Conſider,

That the Scripture calls the *Communion Table* a *Table*, more than once. See 1 Cor. 10. 21. and Luc. 22. 21. Only our Lord Jeſus Chriſt Himſelf is our *Altar*.

Moreover, an *Altar* implies a *Sacrifice*. But the *Supper* of the Lord is not a *Sacrifice*. To talk of a *Commemorative Sacrifice*, is extremely Nonſenſical. 'Tis, *A poor Prieſt* that

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ſhall eſpouſe a Conception ſo Incoherent.

Furthermore, *The Altar is greater than the Gift.* But no man is ſo deſperately blind as to ſay, That the Sacramental *Bread* and *Wine* are not as Great and as *Good*, as the *Board* which they ſtand upon.

I confeſs, The *Ancients* would ſometimes uſe that Unſcriptural Term of an *Altar*, for the *Communion Table*, when they were in a more *Looſe*, Wanton, Extravagant Manner, expreſſing of themſelves, and ſo they called it, *The Throne of Chriſt.* But their dangerous Metaphors have done more than a little harm to the Church of God. And yet, even *Origen* and *Arnobius*, and ſundry others, do expreſly deny, *That the Chriſtians had any Altars among them.* The Having of *Altars*, is a thing ſuited only to the principles of thoſe *Gentiles*, who account their *Maſs*, a Propitiatory *Sacrifice for Quick and Dead.* One of the firſt things in the Reformation, was a Deſtroying of *Altars*, with the moſt Deteſtable Reliques of Popery. To Erect them again, and ſet them out with all thoſe *Maſſing* Furnitures and Fooleries, of *Tapers, Candleſticks, Baſons, Croſſes, Rich Altar-Cloaths, claſped Books, with Croſſes inſtead of Books, and Crimſon and ſcarlet Cuſhions*; truly 'tis too dangerouſly to undermine the Proteſtant Religion. But our God will ſhortly put His

Church of *such* Abominations! 'Tis now time to add,

Secondly, For the *Sacred Actions* in the *Supper* of the Lord, there are *six* or *seven* of them. The Command of our Lord is, *Do this.* But what are we to *Do?*

We do not read, that any *Kneeling* here is required of us. That was indeed a Ceremony introduced about the *Thirteenth Century*, on purpose to suit and serve the Idolatry of the *Transubstantiation.* But what have we to do with *that?* The Popish Writers do with all Freedom own, That if the *Bread* in the Sacrament, remain *Bread* after the Consecration, to kneel before it, were as vile an *Idolatry* as ever the *Egyptians* were guilty of. Alas, that any man, who calls himself a *Protestant*, should in this manner symbolize with Popish Idolaters! I am to tell you, that the *Gesture* of *Kneeling at the Eucharist*, is among those Things, *That have been offered unto an Idol*; and therefore you may not now use it, *For his sake that show'd it, & for Conscience sake.* It is a great scandal to the *Protestant Religion*, that any people of the *Protestant Profession* should retain it; much more, that Thousands of Godly Men should be *Ruined* and *Murdered* for Witnessing against it. With what face can we, *Kneel before the Eucharist, and out of respect unto it*; when we have no word of

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our God inviting us thereunto? 'Tis pleaded by ſome, That we may *pray* in the Act of Receiving, and therefore we may alſo *Kneel*; but thoſe perſons ought to be informed, That *Meditation* and not *Supplication*, is to be the principal Exerciſe of the Soul in the Act of Receiving. Our minds muſt be directly apply'd unto the *Objects* then ſet before us; and it is *Thinking*, not *Praying*, that we are then to be engaged in; otherwiſe than by ſhort *Ejaculations*, which require no Changes of our poſtures. There are others who plead, that a *Reverent Humility* in the Act of Receiving is moſt agreeable to our Circumſtances. But we ſhould not forget, That the Apoſtle condemns a *voluntary Humility* in ſuch concerns. It is *Hypocriſy*, and not *Humility*, that will go to ſhow a Reverence, an Holineſs, a *Devotion* in the act of Receiving, for which there is no Warrant in the Word of God. But that which utterly precludes this Geſture is, *The Antecedent Interpretation of it, by thoſe that firſt contri ed it, and enjoined it, and that for divers Ages have maintained it.* No Proteſtation of ours, will now free it from the Interpretation of *Idolatry*; any more than it would have excuſed any of the Primitive Apoſtates that threw Frankincenſe into the Fires upon the Altars in the Heathen Temples, to ſay, *That they did it only to perfume the Room.*

Moreover, The Apoſtle gives us to underſtand, that if we would be Regular in our Evangelical *Adminiſtrations*, we muſt Reduce matters to the *Firſt Inſtitution* of them. Now 'tis well known, That our Lord uſed a *Table-Geſture*, with his Diſciples, at the *Firſt Inſtitution* of the Sacrament; and ſuch a *Geſture* truly does moſt befit that *intimate Friendſhip* and Fellowſhip, which our condeſcending Lord would have with us there. Wherefore that ever Honourable Reformer *Knox*, called, *Kneeling at the Lords Supper*, by that black Name, *A Diabolical Invention*; and being demanded, why he did not *Kneel*, he gave this Anſwer, *Becauſe the Action of Chriſt was perfect, and it was ſafeſt to follow His Example.*

But then THIS Do; that is,

Firſt, The *Bread* and *Wine*, are to be *Taken*. By whom? 'Tis to be done by a *Miniſter Ordained* unto ſuch Holy Services; we think with *Juſtin Martyr*, only the *Miniſter* is to do it. Our Lord Jeſus *took* the Bread and Wine into His Hands, as the *Pater Familias* at the Feaſt. And I ſuppoſe 'twas done in ſuch a *Succeſſion*, that the *Bread* was Eaten before the *Wine* was *Taken*. This is to ſignifie, That the Son of God has *Taken* our Nature into a perſonal Union with Himſelf. That aſtoniſhing thing, *The Incarnation* of

of our Lord; or, *God manifest in the Flesh*, herein referred unto.

Secondly, The *Bread* and *Wine* are to be *Bleſſed*. They are thus (namely by a *Thankſgiving* over them) *conſecrated* unto the Service now before us. We know not what *Words* or *Forms* were uſed in the firſt *Conſecration* by our Lord Jeſus; it is evident that the Sentence which the Romaniſts attribute ſuch a more than *Creating* and *Converſive* power unto; namely, *This is my Body*, was not, is not of a *conſecrating* Influence; it is only *Aſſertive* of what the Sacrament is before that clauſe be uttered. No, 'tis prayers and praiſes for the Bleſſings of *Redemption* accommodated unto this occaſion, that conſecrate what is before us. This is to ſignify, That our Lord Jeſus hath been *ſet apart* unto the Office of a Mediator. While *This* is doing, our Lord as it were ſays, *Thus for their ſakes I ſanctifie my ſelf.*

Thirdly, The *Bread* is to be *Broken*. That the *pouring* of the *Wine* ſhould be Look'd upon, as any part of the *Sacrament*, I do not underſtand; I have not yet ſeen the Order for it. But the *Breaking* of the *Bread*, is a Remarkable article of our Buſineſs here; and far from *Adiaphorous*, or *Indifferent*. Hence by a *Synecdoche*, the whole *Adminiſtration* ſometimes is called, *The Breaking of Bread*.

The Church of *Rome* sins not a little by the Omission of it. This is to signify, That our Lord Jesus has been *Broken* for our Sin. Tho' His Bones were not to be *Broken*, (and this was the Martyrs Argument against *Transubstantiation*) yet His *Flesh* was broken, and His *Heart* was broken, for us. While this Action is passing, our Lord calls from on high unto us, *Thus was my Body Broken for you.*

Fourthly, The *Bread* and the *Wine* are to be *given.* As our Lord, put first the *Bread*, and anon the *Wine* into the *Hands* (not into the *Mouths*) of the Disciples; thus the *Pastors* are still to do, by the Mediation of the *Deacons.* We do not find that *Christ* or *They* rose up, for Him to deliver the *Bread* and the *Wine* to each of them immediately; but *He* gave it unto the *First*, and the *First* gave it unto the *Next*; and thus we find in the Primitive Ages, there were *Distributors* of these Holy Things to the Communicants. But there seems no Necessity of Repeating the Invitations of the Lord Jesus over again, to each person at the Delivery of the *Bread* and *Wine*; tho' in some of the Primitive Churches, there seems to have been such a Thing, which every Communicant answered an *Amen*, unto. Well, This is to signifie, That God now *giveth* Christ. He gives that matchless Gift, both *To* and *For* His People. The

Lord

Lord now as it were ſaith, *Behold, I have provided a Saviour for thy Soul. Here, I freely give Him to thee; Accept Him as thy own for ever.*

Fifthly, The *Bread* and the *Wine* are to be *Received.* We are (unleſs in caſe of *Lameneſs*) to *Take* the *Bread* and *Wine*, even into our *Hands*; it profanes them not for our Hands to *Touch* them; and the Popiſh Mode of *Taking* them otherwiſe, is more fit for *Beaſts* or *Birds*, than for the Children of *Men*. But this is to ſignify, That we *Receive* the Lord Jeſus Chriſt as our *Prince* and our *Saviour.* As we have the *Eye* of a True Faith, in *Looking* to Him, and the *Foot* of a True Faith, in *Coming* to Him; ſo it becomes now to have the *Hand* of a True Faith, in *Taking* of Him. We are now to *Renew* our Faith, and *profeſs* our Faith, and ſay, *Lord Jeſus, I now embrace thee, as the Prophet, and the Prieſt, and the King of my miſerable Soul.*

Laſtly, We are to *Eat* the *Bread*, and to *Drink* the *Wine*, thus prepared for us. There is an *Eating*, which is incumbent on us here. In the Ratifying and Confirming of a *Covenant*, and (yet oftner) in the expreſſing and maintaining of a *Friendſhip* among men, *Eating* has been but uſual. Behold, the condeſcention of Him that is the King of Kings, who thus admits us poor Beggars to *Eat* with Him! 'Tis to ſignify, That our Souls now

feed

feed *On*, as well as *with*, a Crucify'd Jesus. Herein we obey that *Command* of our Lord, *Eat my Flesh and have Eternal Life*; and therein our Lord fulfils that Promise to us, *I will come in, and Sup with Him.* But we are also to *Drink* as well as to *Eat.* Indeed, the Romish Ecclesiasticks deprive the Lords People of the *Cup* in the *Lords* Supper. But it is very surprizing to see, how particularly our Lord long since laid in against this Execrable *Sacrilidge.* He did not say, tho' He meant, *ALL of you Eat*; but He did expressly speak this, *ALL of you Drink*; whereas an Impious and an Impudent sort of Men, pretending the preventing of spilling the *Cup*, wholly Reserve it unto themselves, and say to the people, *None of you Drink.* When the Barbarous Days were come, that it was complained, *There were Golden Cups and Wooden Priests*, then the *Wooden Priests* found a way to steal the *Golden Cups* from the Supper of the Lord. The *Communion in both kinds* was not utterly abolished, until the year 1300; and the Council of *Constance*, in the year 1455. at length approved and confirmed that Abolition, by a Canon which runs in such Horrible Terms as these, *Tho' Christ did Institute in both Kinds; and the Primitive Church did so Administer, yet we desire the contrary to be observed.* But what an Hellish

Boldness

Boldneſs is it thus to over-rule the word of the Lord Jeſus! What an open violence is thus offered unto the *Laſt Will and Teſtament* of our Lord? and how diſhoneſtly is a precious *Legacy* thus withheld from the Children of God? My Brethren, *All* of you are to Drink of this bleſſed Chalice. And it is to ſignify, That the Lord Jeſus therin ſays unto us, *Drink in the Spirit of the Lord!*

¶ This is the *Supper of the Lord*! A *Sacrament* that has in it more than a thouſand things obſervable! But among many others, *This:*

That there is a marvellous *Oppoſition* to, and yet a no leſs marvellous *Affinity* with, ſeveral Ordinances of the *Old Teſtament*, in it. For, you may obſerve, That under the Law, *No man might Eat that which was offered for the Remiſſion of his own Sins.* But, behold, becauſe the Body of the Lord Jeſus was offered for *our ſins*, for *That* very cauſe 'tis that *We* are to feed on Him: You may obſerve, That under the Law, *The Sacrificers were to Eat of the Victimes which they had offered for the ſins of other men.* But behold, our Lord Jeſus has Transferred that Right unto the Sinners themſelves; *we* are to feed on what He has offered! You may further obſerve, That the Law which forbad Sinners to Feed on the *Sacrifices* that were for their

Expiation,

Expiation, ſhew'd, That the True *Sacrifice* was not yet exhibited, nor our *Expiation* Accompliſhed; but that the *Sacerdotal Act* of *Manducation*, which was requiſite unto an *Expiatory Sacrifice*, now belongs to all true Believers, as an effect of their *Expiation*.

What ſhall I ſay more? God would not allow any man to Taſte of *Blood*, until the *Blood* of the Lord Jeſus, came to be ſhed: And you may obſerve, That the *Law* forbad the Drinking of *Blood*, for that Reaſon, *you ſhall drink no blood, for 'tis to be ſhed for the Remiſſion of ſin.* Whereas the Lord commands the Drinking of *blood*, for the very ſame Reaſon: *Drink this blood, for 'tis ſhed for the Remiſſion of ſins!* 'Tis in a *Sacramental Style* that theſe things are ſpoken.

But, Reader, make a *pauſe* at this; Let wonder and gladneſs fill thy Soul at the Thoughts of this *Myſterious Inſtitution*; and give God thy praiſes, *That thou liveſt in the Days of the Son of Man!*

This is our firſt Propoſition; and the Diſcourſe upon it, has given a *Superſedeas* to another that would have enſued thereupon. We need not now prove, *That* the Lords *Supper* is *Commanded* by our bleſſed Saviour.

We need only to add,

Propoſition

PROPOSITION, II.

The *Assemblies* of *Believers* are to *Remember* our LORD JESUS CHRIST, by the Religious Observation of *this* Enjoined Sacrament.

We have three *Conclusions* in this *Aphorism*, to be briefly touch'd upon.

Conclusion, I.

None but *Believers* are to Enjoy the *Supper* of the Lord. I am sorry that so much *Controversy* lies in our way, as we go along; but there MUST BE such things as *Truth* is to conflict withal. I have now particularly advanc'd an Assertion, for which you must have the patience for a while to see me *Contend earnestly* against a sort of men, who tell us, That a bare *profession* of a Dogmatical or Historical *Faith* (which *Faith* and *Profession* they themselves find it hard enough to describe, but must leave the business in a perpetual confusion) together with a submission to the *Government* of the Visible Church, will entitle a man to *Sacraments*. Against this Opinion, I lay down this Conclusion.

That *Regeneration* is the Thing without which a Title unto *Sacraments* is not to be pretended

pretended unto. *Real Regeneration*, is that which before *God* (*in foro cœli*) renders men capable of claiming *Sacraments*. And *Visible*, or *Expressed* Regeneration is that which before *Men*, (*in foro Soli*) enables us to make such a claim. Or, take it so, A *probable and credible Profession of a Saving Faith*, (and no less than *That*) *must be made by a man, before the Supper of the Lord may be Administred unto him.*

I deny not, That *unknown Hypocrites* may be admitted unto the Table of the Lord; there is no Help for *That!* we are so much in the *Dark* about the States and Hearts of many Professors, that the *Enemy will sow such Tares* in our Fields, & they will continue there till the *Judge* of the whole World shall at last apply Himself to the Bundling and Burning of them. I do not Affirm, That we can positively tell, who ha's a *Saving Faith*; but we may tell, who make a *Probable and Credible profession* of such an one, when we *Enquire* into it; which we should be able to tell with a more grounded *Perswasion*, than that which common Charity has concerning every man alive, *ubi de contrario non constat*; and a little careful prudent *Enquiry* may also not seldome give us an *Exclusive Evidence* against many, who *Talk't well*, till upon *Trial* a *Rational Charity* must pronounce them strangers

ſtrangers to the *New-Birth*. I do not affirm That the *Sacraments* prove *Nullities* in all Reſpects, to thoſe that have been the *unmeet Subjects* of them; but, I ſay, That thoſe who have the *Power of the Keyes* are to do their part, That no *unmeet Subjects* be made *Partakers* (which is to be *Prôfaners*) of thoſe awfull Things; and I ſay, That all who do not upon the Tender of Needfull and proper *Queſtions* to them give *Juſt cauſe* to think, That they are True, Sincere, Converted, *Believers* on the Lord Jeſus Chriſt, are to be debarred from them. Now to eſtabliſh this Aſſertion, let theſe Arguments be Placidly & Candidly weigh'd in the *Ballances of the Sanctuary*.

Firſt, That *Qualification* without which a man cannot Challenge *Baptiſm*, is much more to be demanded of them that would approach unto the *Supper of the Lord*. For 1. An *unbaptiſed* perſon may be a Communicant in *This* Ordinance; and what is Neceſſary at the *Threſhold*, is much more Neceſſary at the *Table*; they that may not be reckoned as *Incipients*, much more may not be treated as *Proficients*, in the Houſe of God. But a man may not Challenge *Baptiſm*, without a *Probable and Credible Profeſſion of a Saving Faith*. The very *Form* of the words uſed in Baptiſm ſhows, That a man muſt not only *Believe* in God,

God, but also Beleeve IN God, when he is Baptised. Now [*Defferunt*, credo Deum, et Credo IN Deum] *that* signifies the Consent of the *will*, as well as the Assent of the *Mind*. Yea, The man must Beleeve IN God the *Father*, and the *Son*, and the *Spirit*; and so, he must acknowledge the whole *Trinity*, in all its glorious *Operations*. This is the *Faith* surely which, *Hath Everlasting Life*. That also, the Words used by *Philip* to the Eunuch, are as full to this Purpose, as is Possible, in Acts 8.37. *If thou Beleevest with all thine Heart thou mayst be Baptised*. It is a gross Abuse upon the Speech, to say, That it cuts not off the Pretensions of *those* to Baptism, of whom it may not Reasonably be thought, *That they Beleeve with all their Hearts*; but unless they Beleeve with *Affection* as well as *Understanding*, they do it not *with all their Hearts*. You may add to this, That *Repentance* and *Saving Faith*, ever go together. But, without *Repentance*, a man may not be Baptised. Those persons methinks must have the Itch of Disputing that will give me any Trouble to make This appear. But for *their* Satisfaction, let it be Remembred, *That* our Lord and His Apostles, did still prepare men for *Baptism* by Preaching of *Repentance*. What said *Peter* in Acts 2 38. *Repent and* [then] *be Baptised*. Certainly, we should not be more lax in our

Baptism

Baptiſm, than *John* was in *His*. But *His* Baptiſm was called in Mark 1. 3. *The baptiſm of Repentance*; and ſuch *a Repentance* alſo, as the *Remiſſion of ſins* was annexed unto. He did not Baptize all that came unto him; only thoſe who did *Confeſs* their ſins (and give juſt cauſe of hope, that they did *Forſake* them too) were welcome to his baptiſm; and ſuch as had *Fruits* to juſtifie the *Repentance* profeſſed by them; as for them who made no proof of a True *Repentance*, 'tis recorded in Luc 7 30. *They were not baptized of him.* What ſhall I ſay more? *Baptiſm* is to be accompany'd with *The Anſwer of a good Conſcience* to all the propoſals of the Goſpel; 'tis to be accompany'd with a Renunciation of *The World, the Fleſh and the Devil*; 'tis to be accompanied with an Hearty Liſting our ſelves under the *banner of the Lord Jeſus Chriſt*. Now, there is no leſs than a *Saving Faith* imply'd in ſuch things as theſe. Wherefore I cloſe this Argument, with the words of the Renowned *Gileſpy*, *I believe no Conſcientious Miniſter, would adventure to baptize one, that has manifeſt ſigns of Unregeneration; and how ſhall we bring ſuch an One then to the Table of the Lord?* I do, in imitation of my *Father* before me, account this paſſage, *A paſſage deſerving to be written in Letters of Gold.*

Secondly, That *Qualification* without which

a man may not be taken into *Church-Fellowship*, is doubtleſs to be demanded of them that would approach unto the *Supper of the Lord*. For, without, a *Regular ſtanding in a Viſible Church*, the Holy Table ought to be Inacceſſible; and it is blindneſs, to imagine, That the Lord has prepared this *bleſſed* Banquet, for any but thoſe that come into His *Holy Mountain*. It has indeed been diſputed, Whether *All Church-Members* may preſently be admitted unto the Lords Table. We all of us do ſtigmatize it as a groſs Error, in thoſe degenerate Chriſtians, the *Abiſſines*, the *Arminians*, the *Maronites*, and ſome others, *To diſtribute the Euchariſt unto children*. And the pureſt *Churches* of the Lord Jeſus, have generally not been ſo *large*, or ſo *ſoon* in the Adminiſtration of the *Lords Supper*, as of *Baptiſm*. One has been given as *Milk*, when the other, like *Strong Meat* has been withheld; and the Ancients uſually *Detained* the *baptized*, a while before they were *Confirmed*. But no man of ſenſe ever imagined any other than that *Only Church-Members* might be admitted hereunto. Now a man may not be taken into *Church-Fellowſhip* without a *probable and credible Profeſſion of a Saving Faith*. To ſettle thit point; I will not urge the Notion of ſome, that when our Lord waſhed the feet of his *Diſciples*, adding, *I have given*

you

you an Example, He meant, *As I have taken care to have your Feet waſhed before* I *entertain you, ſo* I *would have you ſee that the Faith of other people be cleanſed before you take them to a communion with you at my Table.* I am no more ſure of this paraphraſe than I am that the Rite of *Feet-waſhing* ſhould be continued in the Churches of our Lord, as it was at *Millain* in the Days of *Ambroſe*, or as 'tis too ludicrouſly at this day among the *Greeks*. But *I* ſuppoſe, all men will grant, that only *Diſciples* may be taken in among *Church-members*. Now none are to be Reputed as *Diſciples* of our Lord, but ſuch as have that character, in Luc. 14. 27 *To bear a Croſs, and come after Him*; and in Mat. 16. 24. *to Deny Himſelf.* The *Diſciples* in *Heart*, are thoſe that *cordially*, and the *Diſciples* in *ſhow*, are thoſe that *viſibly*, forſake all that is contrary to the Son of God. Our Lord ſays, in John 8 31. If *ye continue in my Word, then are ye my Diſciples indeed.* And the Scripture owns none for *Diſciples* but *ſuch* as this character was deemed to belong unto. Again, Let us Look upon the *Materials* of the Ancient, Primitive, Apoſtatical *Churches*; 'tis undeniable, that they are to be *patterns* to us. Now, *Rotten Timber* was not willingly laid in the Foundation of thoſe Churches; but they thought it their

concern to *turn away* from ſuch as had only, *A Form of Godlineſs*; and if there were ill-men among them, we are told, *They crept in privily and unawares.* Concerning thoſe Churches, we read, in 1 Cor. 14. 33. They were *Churches of Saints*; but unleſs men have upon them the Tokens of a *Real Sanctity*, 'tis more than a *Real Abſurdity* to eſteem them ſo. Indeed, there were ſoul miſcarriages that ſome of them which had been reputed *Saints*, fell into; but God forbid, that we ſhould count the *Churches made* up of ſuch Tranſgreſſors. What were the Church-members at *Rome*; but ſuch as, *From the Heart had obey'd the Form of Doctrine delivered to them?* What were the Church-members at *Corinth*; but ſuch as *were waſhed and ſanctifyed and juſtify'd?* What were the Church members at *Galatia*, but ſuch as *had the Spirit of the Son of God, ſent into their Hearts?* What were the Church members at *Epheſus*; but ſuch as *Truſted in Chriſt, and were ſealed with the Holy Spirit of promiſe?* Or the Church-Members at *Philippi*, but ſuch as one might be *confident*, had a *good work begun in them?* Or, the Church members at *Coloſſi*, but ſuch as were *made meet to be partakers of the Inheritance of the Saints in light?* What were the *Theſſalonian* Church-Members, but ſuch as had *Turned unto God, from Idols, and received the Word*

Word as the Word of God, which effectually wrought in them? Or, the Church-members among the *Hebrews*, but those concerning whom, one might *be perswaded of the Things which accompany Salvation*? But I am weary with quoting. Indeed, A *Church* (as the Greek Name for it allows us to think) is to consist of people *called out* from the ways of sin, by the powerful and effectual work of God upon their Souls. A main Design of *Church-Fellowship*, is to represent unto the world, *who* those are, that the Lord Jesus will have to *ascend into the Hill of the Lord, and to stand in His Holy place* for ever. A *Church* is a combined multitude of *True Believers*; that is the *Famosius Significatum* of the Name. They that have not a *True Faith* can but Equivocally be called *Members* of it; even, as a *Wooden Leg*, or *a Silver Tooth* may be styl'd Members of the Body. Let me say, after the Judicious *Calvin*, *Quod Exponunt quidam de sola Professione mihi frigidum videtur, Et ab usu Scripturæ est Alienum.*

Thirdly, That *Qualification*, the Absence whereof, should bring a Communicant under the censures of *Church-Discipline*, is doubtless to be demanded of them that would approach unto the *Supper of the Lord*. Certainly, we may not *Receive* to, the *Lords Table*, any such persons as we should *Suspend* from it, if they had

had already crouded thereunto. But when a perſon that is already a Communicant, makes not a *probable and credible Profeſſion of a ſaving Faith*, our *Church-Diſcipline* is to cenſure him. I pray why are we to *Excommunicate* a notorious and obſtinate Offender againſt the Laws of the Lord Jeſus, from the *Table* of the Lord? The man will perhaps make a *Profeſſion* of the Chriſtian Faith in ſpite of our teeth: we canot hinder that. But when we ſee that his *Profeſſion* is not *probable and credible* to be a *Saving one*, we are to forbid him our Communion; and as the Rule is in *Mat.*18.17 *Let him be unto thee as an Heathen Man.* The Reaſon, the *true* Reaſon, wherefore we are to turn an Offender from the Table of the Lord, is, *becauſe the Offender, in his preſent Impenitence, is to be accounted unfit for the Kingdom of God*; and *becauſe the Man brings a juſt ſuſpicion upon his Profeſſion, till he be Recovered out of his Diſtemper.* In a word, when *Church-Members* ſo carry themſelves, as that they have the common ſymptoms of *Unpardoned Souls* upon them, we are then to *Bind them on Earth.* 'Tis quite *wrong*, that they ſhould be *Admitted* to Church-Communion, that we know ought immediately to be *Rebuked, Refuſed, Cenſured* in it. For a *Mantiſſa* to this Argument, let me ſay, An Ordinance communicable to none but the *Penitent*: cannot be demanded by any but thoſe that make a *probable*

and credible Profession of a Saving Faith. But the *Supper* of the Lord is an Ordinance communicable to none but *Penitents.* This is clear because the *Impenitent* are to be excluded from it; else we must agree to lay all *Church-Discipline aside*, which God forbid. And if *Dionysius* of *Alexandria* may be a witness for it, The Primitive Churches would not admit a *Penitent* neither, until having *examined him, They discerned his Conversion and Repentance to be such as would be accepted by Him, who wills not so much as the death of a Sinner, as his Repentance.*

And the Council of *Nece* gave this general Rule, *That the inward state of Penetents be observed in order to their Admission to communion with us.* Now, if they that are *Impenitent* for *this* or *that* particular sin, may not come to the Table of the Lord, surely they that may be thought *Impenitent* for a whole *course* of Sin, are also to be *kept out of Doors*, which is to be esteem'd the case of all them whom we may not *Reasonably* as well as *Charitably* judg *Renewed by the Holy Ghost.*

Fourthly, That Qualification, without which a man to be there about Examining, is to be supposed as continuing under the *Covenant of works*, is undoubtedly to be demanded of all them that would approach unto the *Supper of the Lord.* Our God has in two *Covenants* dispensed Himself unto us; both of which have had their *Sacraments.* The old

Covenant was not without a *Sacrament* in the *Trees* which God then did ſet ſuch a ſpecial Remark upon. But the *Lords Supper* is purely a *Sacrament* of the *New-Covenant*; And it is Folly to think, that until a man accept of the *Covenant* he may meddle with the *Sacrament*. The *Lords Supper* is a Sacrament provided by the *Second Adam* for ſuch as become united unto *Him*; as for thoſe that keep their Union with the *Firſt Adam* ſtill, our Lord ſayes unto them, *What haſt thou to do to take my Sacrament into thy mouth?* Now till a perſon make a *Probable* and *Credible Profeſſion of a ſaving Faith*, he pretends to none but the *Covenant of Works*. He remains what he was, when *Firſt born* into the World; but the *Table* of the Lord ſtands in that *Kingdome of Heaven*, whereof our Lord ſayes unto us, *Verily, except a man be born again, he cannot ſee* [he is uncapable of] *that Kingdom*.

Fifthly, That *Qualification*, without which they that approach to the *Supper of the Lord*, are evidently guilty of the moſt *deteſtable Diſſimulation* in the World, muſt be demanded of them that would approach thereunto. But we encourage a very *deteſtable Diſſimulation*, if we permit men to approach unto the Lords Supper, without a *probable and credible Profeſſion of a ſaving Faith*. When we make way for any perſon to have Communion with us at the Holy Table, do not we expect, *his con-*

ſent unto the terms of the Goſpel, and Subjection to the Lord Jeſus Chriſt as his *Prophet*, and *Prieſt* and *King* for ever? every *Communicant* with us is to *ſay* thus much; *The Lord Jeſus is my Prince and my Saviour*: but without a *probable and credible Profeſſion of a ſaving Faith*, it is a great LYE for a man ſo to *ſay*. We may not encourage men to *ly unto the Holy Ghoſt*, by cauſing them to *ſpeak* what (and while) yet they do not *Feel*; but we muſt firſt look to that, *Let them* (hopefully) *Believe, and ſo let them ſpeak*. It is well ſaid by a worthy man, *The Sealing of the Covenant unto men, before they underſtand it, and take hold of it, is the common cutthroat of Souls in our Pariſhes*. The leaſt thing to be exacted of a Communicant is, *An Engagement to leave off the wayes of ſin*. Well, he muſt engage to do it preſently, or elſe hereafter: If he engage only to do it *hereafter*, there is a moſt curſed and helliſh Impiety in that *Procraſtination*, and the Sinner does therein as bad as declare, *That he will remain an Enemy to God all his dayes*. I pray, what *Sacrament can belong to ſuch an one*? If he engage to do it *preſently*, we ſhall have cauſe to judge that either he do's Engage it *Sincerely*, or that he does it *Fallaciouſly*, *Deceitfully*, *Hypocritically*. But what *Promiſe* did our God ever make, or what *Reſpect* and *Value* did he ever command us to ſhow unto *ſuch Engagements*? It was the

the Reſolution of *David*, *He that works Deceit, ſhall not dwell within my Houſe; He, that telleth Lyes ſhall not tarry in my ſight.* And ſhall we fill the *Houſe* of our *David*, with ſuch as (we may be juſtly jealous) are *Deceivers* and *Lyars* in their pretences of Allegiance to the Lord Jeſus Chriſt? No doubt, it was the thought of this that made the venerable *Chryſoſtom*, to ſay, *Suppoſe he were the greateſt man in the World, that would receive the Bleſſed Cup from my hand; I would rather give my* Heart-Blood *than I would give that cup to him, whileſt he approves himſelf to be* NO DISCIPLE.

Sixthly, If the *Supper of the Lord* be not appointed for a *converting Ordinance*, then a *probable and credible Profeſſion of a ſaving Faith*, (or Converſion) is to be firſt made by them that would approach unto it. They that plead for more *promiſcuous Admiſſions* to the Lords Table, uſually ſuppoſe, That the *Holy Supper* is to be uſed for the *Converſion* of ſuch as come unto it. But againſt this, I aſſume, That the Lords Supper is not *Ex Inſtituto*, a *converting Ordinance*. That this Ordinance has *never* by *Accident*, been ſanctify'd for the *Firſt Converſion* of them that had never bin brought home to God before, I do not now *ſay*; tho I ſuppoſe it would puzzle any man to *prove* that

that, *It ever has.* If it *have*, what of that? I can tell the Name of a man converted by hearing himself Preach; yet I hope the Church will be loth to admit unto the Miniſtry ſuch as they may not be firſt well perſwaded about the *Converſion* of. I have knowe ſome, whom a *Dream* has been very inſtrumental in converting unto God; yet a *Dream*! ſuppoſe, is not now a *converting Ordinance.* But this Ordinance is not by *Appointment* ſuch an o ne as is to be employ'd for the *Firſt Converſion* of ſuch as have never yet given themſelves up to the Lord Redemer. 'Tis impoſſible to tell why the very *Heathens* are not capable of it, if it were a *converting Ordinance*; and why we ſhould not be as charitable in driving men to the *Lords Supper*, as the Papiſts are in driving them to *Baptiſm*; among whom we read of one old Prieſt that Baptized *ſeven hundred thouſand.* No, There is *Another Ordinance* directed thereunto; *Faith comes by Hearing, and Hearing by the Word of God*; but it is no where ſaid, *That Faith comes by Receiving of the Sacrament*; nor is there ſo much as one inſtance in the Bible to countenance any ſuch expectations. Indeed, this *Doom* is *A New Thing*; the Aſſertors run Counter to the *common ſenſe* of the Church in all Ages, and have an *Army to a man* againſt them. I would humbly ask,

If the Sacraments had been *converting Ordinances*, would *Pauls* Commiſſion have Run that way, *Sent not to Baptize, but to Preach the Goſpel? Baptiſm* it ſelf is no converting Ordinance; we do not find in Scripture that it was ever applied unto any but ſuch as had likely ſigns of the New-birth upon them; 'tis, *The waſhing of Regeneration*, a *waſhing* only for them that be *Regenerate*. Certainly, Then *the Lords Supper* is not intended for inferiour Subjects. I would ask again, if the *Lords Supper* were a *converting Ordinance*, were it not a prepoſterous thing to exclude any perſon from that *Ordinance* in order to their being *converted*? but we have a Divine Warrant ſo to do. The *Corinthians* were bidden, *To put away a wicked perſon* (who had married his *Mother-in-law*; while, as it ſeems his own *Father* was yet alive) *from the Table of the Lord*. What was this for? but in order to the Converſion, Reduction, Reformation of the Delinquent. What was this, but to deprive him of a great Remedy for his *Converſion* and Amendment, if an *Eraſtian* may be credited?

Finally, The *Lords Supper* is an Ordinance rather *Encharistical* and *Conſolatory*, than *converting*. 'Tis alſo an Ordinance principally deſigned for *Nouriſhment*, and that ſuppoſes *Life*. *Bread* and *Wine* been't for *Dead men*.

In

In short, The *Lords Supper* is a *Seal*; and it is to *Seal* our Intereſt in the *Righteouſneſs of Faith*, in the *Death of Chriſt*, and in the *Crown of Life*. If it Seal only the Reality of Gods Covenant, and his proffering and propounding it unto us, it ſeals no more to a *Receiver* than to a Spectator, or to all Receivers alike. No, it is to Seal our *Intereſt*. And there ſhould be the *Thing Sealed*, before the *Seal* be us'd. It can *Seal* no comfortable thing to the Ungodly Man, for it not only *Seals* the offers of the Goſpel, but it alſo *Seals* our Tempers towards thoſe Offers. When God *gives* it, it *Seals* (at leaſt) His *willingneſs* to be Reconciled unto us thro' Jeſus Chriſt; but when we *Take* it, it *Seals* that Condition in which we at preſent are with reference to that Reconciliation. The *Sacrament* is a *Seal*, in regards more awful and exact than the *Word* can be. 'Tis great ignorance to think otherwiſe; and hence *Luther* could ſay, *If I were to call for a Curſe upon my greateſt Enemies, it ſhould be this; Let them go hear the Word of God, and then Deſpiſe it and Reject it. So let them haſten to the Table of the Lord, and hereby they ſhall Seal the Stone upon their Grave, and have DAMNATION written in great Characters upon their Foreheads.*

Seventhly and Laſtly, We have the *Beſt Examples* to convince us, That nothing leſs than

a *probable and credible Profeſſion of a ſaving Faith* is to be required in thoſe that would be Communicants at the Table of the Lord. Conſult the Monuments of Antiquity, and you'l find the Ancients *Uno Ore* deſcribing their *Baptized* Ones, as Regenerate, and Renewed by the Inherent Graces of Gods Holy Spirit. And what then were their *Communicants*? The Primitive Church would not admit *Paul* into their Society, till they were well ſatisfied about the Reality of the *work of Grace* in his Heart, and his *Profeſſion* was become *probable and credible* unto them. In the Primitive times, they were too *ſtrict* indeed, rather than too *Looſe* in their Admiſſions; and they held men a long while *Competentes* (as they call'd them) before they would gratify their deſires of Communion.

Origen expreſly tells us, *That the Chriſtians did moſt exquiſitely ſearch the Souls of thoſe that asked a full Communion with them*: elſewhere he ſayes, *When men have made ſuch a proficiency that they appear ſanctified by the Divine Word, then we call them to our myſteries.* And elſewhere, *The myſteries of the Religion of Jeſus, are duely delivered only to thoſe who are holy and pure.* *Lactantius* tells us. *That Bona mens purum pectus, vita Innocens,* were in his dayes required of Communicants. In *Juſtin Martyr*, who lived in the ſecond Century, writes, That they did

did examine persons, not only about their *Perswasion*, but whether they had attained such a work of God upon their Souls, as would enable them to conform entirely unto the Word and Will of God. *Cyprian*, who lived in the Century after him, could say, *Vix plebi persuadeo*--He could not easily perswade the Brethren of his Flock to consent unto the Admission of such in whom *Sincerity* was questionable. *Tertullian* and others inform us how the *Catechumeus* were dealt withal; and what a *Scrutinium* or *Trial* they underwent; *whether they did indeed Renounce all their former vanities*. It was the Rule, *Fiant scrutinia, an verba fidei Radicitus corde de fixerint*. And *Austin* signifies unto us, *That according to the antient customs grounded upon the most evident Truth, none were Admitted into the Church of God on Earth, who were visibly such as the Scripture excludes from the Kingdom of God in Heaven.* Moreover, the Agreement of the Pastors in the Days of *Constantine* about the Discerning of the *sincere* is very memorable.

And in the latter Ages, 'tis well known what wishes the Eminent Reformers have expres'd themselves. The Learned *Chamier* wishes for much exactness in the Examination of those that seek for Church-Fellowship, *Ne, quantum fieri poterit, Lateant simones*, that so *Simon Magus* might not get into the

Church

Church. *Bucers* and *Beza's* complaints this way, are too long to be repeated. *Comenius* tells us, That the Churches of *Bohemia* had an *Examen conſcientiarum* before Admiſſions to the Lords Table. And for a cloſe of all, hear the great *Calvin* ſaying, *They that give the Bread and Wine to unworthy Ones, are as guilty of Sacriledge every whit, as he that ſhould give the Sacred Body of Chriſt to be Torn and Eat'n by Dogs, and Trampled on by Swine.*

It may be Objected, That *Judas* was Admitted unto the *Lords Supper*, notwithſtanding our *Lords Knowledge*, that he was a *Devil*.

To this, it may be Anſwered,

Firſt, That though a *Divine Knowledge* had pronounced *Judas* a *Devil*, yet an *Humane Knowledge* had not penetrated, ſo far into him; He had not hitherto diſcovered himſelf. And methinks, our Friends do ſpeak a Little too broad, when they ſeem to plead for our Admitting of a *known Judas*, a *known Devil*, a *known Traitor*, to our Holy Communion: Would they bring any people to an Ordinance, that will be likely to leave them like *Judas*, more under the *power* of the *Devil* than before? It may be again Anſwered, That it is very Queſtionable whether *Judas* ever *did* partake in this Ordinance or, 'tis rather paſt Queſtion, *That He did not*, at leaſt good old *Hilary*, beſides divers o-

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thers of the Ancients did not ſcruple ſo to ſay. Obſerve, 'Tis ſaid, *He Having Received the Sop, went out immediately.* The Sop was a part of a Rite belonging to the *Paſchal Lamb.* The Sacramental Bread was *Broke,* but no where *Dipt.* Our Lord, without any Exception tells the Communicants, *His Body was given for them, and His Blood ſhed for them.* Whereas *Judas* was Dead and Damn'd, before the Death of our Lord. Our Lord Excepted that *Son of Perdition* in His *Prayers*; much more is it Likely that He would ſo do, in the *Symbols* of thoſe Benefits, which His *Prayers* were for the *Impetration* of. Let no man, then after this be ſo impertinent, as from the Inſtance of *Judas* to Raiſe an *Uſe of Reprehenſion* unto the Churches that would not have *Hypocrites* in them, if they could help it. Brethren, if we could help it, we would not have our Churches to be *Betray'd.*

It may furthermore be Objected,

That in the Church of *Iſrael,* all ſorts of perſons were Admitted unto the Sacraments; and why ſhould it *now* be otherwiſe?

To this it may be Anſwered,

Firſt, That the Form of the Church then was *National*; and hence a mans meer being of that *Nation* might give him greater pre-

tensions to *Church communion.* Whereas, in our Days, A *National Church* is but a contrivance of an *Humane* Invention and Original. But we may with more Efficacy Retort this upon them that make the Cavil. As it was a *capital crime* for one that was not a *Jew* to come into the *Temple*; and hence *Paul* once had like to have been knock'd o'th' head, because it was rumoured, That he had a *Greek* with him there; so 'tis unlawful for one that is not according to the Sacred Language, *A Jew inwardly*, to come into a Church of the Lord Jesus.

It may be *Again* Answered, That even among the *Israelites*, those that came to the *Sacraments* were under Obligation to give manifestation of what might be esteemed, *A Work of Grace in their Souls.* If they would not Express a sense of their *Misery* and *Wretchedness* by Nature, and their Need of a *Sacrifice* and a *Saviour*, they might not Communicate. See Deut. 26. 5.

It may be further Answered, That a Ceremonial *Holiness* was required of all the *Israelites* that came unto the *Sacraments*; and there were *Officers* whose Business 'twas to make Exploration of it. Well, And should not Gospel-Churches have the Antitype of *That*? Almost all Things in the *Mosaic* Pedagogy were *Typical*; and the *Substance* of

every

every *Shadow* there, is, that which *we* are to be ſtudious of. What have *we* now but *Real Holineſs* to correſpond with the *Ceremonial*, among the Jews? If a man be *morally Unclean*, he muſt now be thruſt from the *Holy Things*; or elſe we provoke the God of Heaven, by not Diſtinguiſhing *between the precious and the vile*. God forbid, That we ſhould willingly ſee any under our watch and charge do ſo ſelf-Ruining a thing, as, *To Eat with his Uncleanneſs upon him.*

It may be, *Laſtly*, anſwered, That the Church of the *Jews* did uſe to be moſt wonderfully *Accurate*, and *Scrupulous*, in their Trying of *Proſelytes*, before they would admit theſe to *Sacraments* among them. *Buxtorf* and *Ainſworth* out of the Jewiſh *Rabbies*, will convince you, That in former Ages, if any one were deſirous to joyn unto the Church of the *Jews*, they would pierce into the very Soul of him, to diſcern whether he were acted by any *carnal Motives* in it; and hence, they received fewer in the Days of *David* and of *Solomon*, than they would have done in times of leſs proſperity. They would ſee, whether the *Proſelytes* were *Circumciſed* or no; whether they had *pure Ends* and *pure Hearts*, in becoming ſo. Now, 'tis, *The Law of the Proſelyte*, if any part of the Jewiſh Law, that muſt be urged as Exemplary,

ry to the Churches of the *Gentiles*.

But it may be then Enquired,

What is it that we may ſafely Judge to be A probable and credible profeſſion of a Saving Faith?

To this I anſwer; That we muſt beware of *Unſcriptural Impoſitions* in this Affair; we muſt not impoſe any *Modes* of *Profeſſion* which we have no warrant for. 'Tis a *Tyranny* to Enjoin upon every man, *A Relation about the preciſe Time and Way of their Converſion unto God.* Few that have been Reſtrained by a Religious Education, can give ſuch an one. Nor, is it any other than a *cruelty*, to Enjoin upon every man, *An Oral and a Publick Relation of his Experiences.* Every Good man has not ſuch a courage and preſence of mind, as can ſpeak pertinently before a Congregation of many Hundreds.

But ſtill; as the *Probationers* for our communion, are to make a *Profeſſion* of their *Faith* in the Lord Jeſus Chriſt, as that Redeemer *in whom all Fullneſs dwells*, and on whom they Rely for communications from that *Fullneſs* to their own Souls; thus, we muſt Look for ſome *juſtifying circumſtance*

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of that Profession. Our *Charity* towards all men of whom we know nothing amiss is, *To Hope all things*, and Believe the Best. But when we come to make a *Judgment* of them that lay claim to *priviledges* with us, 'tis but Reason that our Charity should require a more *positive Evidence* of the Qualification on which the claim is made. In the Primitive Times, They made such a *Profession* at their being *Added unto the Church*; and the *Profession* had this *Justifying Circumstance* in it, that they made it, when they Endangered their very *Lives* to make it. I make no doubt, but that in such a Time of *Persecution*, the Like *Profession* ought to be esteemed *Sufficient*. But in places where the true Religion is in *Repute* and *Fashion*, then to look for some other *Justifying Circumstance* of a *Profession*, is but a Reasonable Conformity to the custome and manner of the Apostles. Now, *Reason* cannot readily dictate an easier, a fairer, a fitter method for this; than, That a man of a blameless and fruitful *Conversation*, should either by *Tongue* or *Pen*, express *what Impressions the Word of God has had upon his Immortal Soul*. The Saviour of such a *Relation* will usually very much manifest the *Spirit* of him that makes it; and besides, Nothing is more for the *Honour* of God, or for the *Comfort* of His people, than to hear good Christians thus

making that Invitation, *Come and hear all ye that fear God, and I will declare what He has done for my Soul.* It is true, That after all we cannot be *Infallibly sure*, that we do not admit an *Hypocrite in Heart* into our Communion. Nor indeed, after the distinctest *profession* of a *Dogmatical* and *Historical* Faith, can we be sure that the person whom we admit, is not an *Heretick in Heart*. Nevertheless, no man scarce ever doubted, That Communicants must be Examined about their *Orthodoxy*. But we should go as far as we Reasonably can to prevent the pollution of Holy Things, by the *Unregenerate*. In the pressing of this matter, I do not insist on that Celebrated Scripture, in Mat. 7 6. *Give not that which is Holy, unto the Dogs*; which the *Unregenerate* may be too much compared unto; tho' *Austin* long since, and *Chrysostom* before *him*, and *Tertullian* before *him*, thus improved it. But

That which causes me thus to inlarge upon this Article is, because it is of a peculiar Importance to these Churches of the Lord Jesus. The Renowned *Owen*, hath evinced, That the Great *Apostasie* of the Christian Church was occasioned by their Letting go this principle, That *particular Churches* ought to consist of *Regenerate persons*. Alas, That any Batteries should be made upon this *Foun-*

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dation-principle of our *Church-Discipline*, among our selves. I care not whom it exasperates, That I look upon a Defection from just cares against *Mixt Communions*, to be a thing fatal unto our Churches, and very offensive to that God, who in fiery Thunders once utter'd such words as those, *Ye have brought into my Sanctuary, Strangers, Uncircumcised in Heart, to be in my Sanctuary, to pollute it, which is an Abomination.* When once we come to forego that old Protestant Primitive Opinion, *That Regeneration is a Necessary Qualification of our Communicants*, we may without a meer Fancy, over-hear the doleful, woful shout, which was audibly sounded from Heaven to Rome, when the *Church Doors* began to grow as wide as *Hell Gates* themselves, *Hodie Effusum est Venenum in Ecclesiam!* Now the *Churches* are swallowing down their Bane.

Come then, Let not our *Dead men* be set at the *Supper* of the *Living God*. There was indeed an Ancient and a Foolish Abuse of the *Sacrament* (condemned by a *Carthaginian* Council) wherein *Dead Corpses* had the Elements of the *Holy Supper* put into their mouths But let not them that are *Dead in Trespasses and Sins*, be told that they shall reap any Advantage by this Ordinance, till they *Arise from the Dead*, and *Christ shall give them Life*. What shall a *Canaanite* have to do in the *House of the Lord of Hosts*? Let

us write upon our Church-Doors that Ancient Canon,

Μηδεὶς κοινωνείτω τῶν μὴ Μαθητῶν.

None but a *Disciple* may be a *Communicant*. I conclude in the words of the Holy *Herbert*,

Avoid, profaneneſs come not here
Nothing but Holy, pure, and clear.
Or, That which *Groaneth* to be ſo
May at his peril further go.

To which words, I take leave to add *thoſe* of that bleſſed Ancient, of whom *Sophronius* teſtifies, *That he never Ly'd*; Him whom *Theodoret* ſtyled, *Eximium Terrarum orbis Luminare*, and when *Iſidore* ſtyled, τὸ ἐκκλησιαστικὸν Ὄργανον.

Says he, *Tell me, what can a multitude avail us? The Deſirable Multitude are the* Holy, *not the* Many. *I would endeavour that the Church may be adorned with* Many; *but with* Many *that are* Good; *if this cannot be, I would have the* Good, *tho' but Few. In* Act. 3. Hom. 8.

He ſais again. *The Multitude is but a more plentiful Fewel for the Fire. This I ſay leſt any ſhould admire the* Church *for its Numerouſneſs; Let him rather ſtudy to make it Good. In* Act. Hom. 24.

Yea, ever now and then in his famous Writings, He tells us, That the Introducing

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of *Unworthy Multitudes*, into the Church, was a thing of moſt intollerable conſequence; that it made the Church, *A Fold for Beaſts* and *A ſtable for Camels and Aſſes*; & brought a moſt inſufferable *Reproach* upon the Name of God; and that it had a pernicious Tendency to Debauch and infect the *whole Flock*, which ſuch ſcabbed Sheep were admitted into; and that it would procure unto the careleſs *Paſtors*, nothing but *ſhame* in this, and *pain* and *grief* in another World.

Such things were uttered by a *Golden Mouth*, When the Churches was falling into the Degeneracies that ſome would precipitate *us* into; but let *theſe* Churches now hear them, as, *The Warnings of the Lord.*

'Tis now more than time that we ſhould paſs on to ſay.

Concluſion. II.

The *Supper* of the Lord, is to be adminiſtred only in the ASSEMBLIES of Believers. It is fitly ſtyled *A Communion*, the *Communion of Saints*, is moſt gloriouſly and admirably expreſſed in it. It is ſaid in 1 *Cor.* 10. 17.

being many are one Bread, for we are all partakers of that one Bread. Many *Grains* make but one *Loaf*, (and many *Drops* make one *Cup of Wine*) even ſo, *many Saints* make but *one Church*, which is the myſtical Body of the Lord Jeſus. Now 'tis a main ſcope of the *Lords Supper* to be a Sign and Seal of this bleſſed Myſtery. To Diſpenſe the *Lords Supper*, when there is but one or two to communicate thereof, is a thing for which we have neither *Precept* nor *Patern* in the Book of God. For one or two by a *Bedſide*, or ſo, to go to obſerve this great Ordinance, is to do an injury thereunto; 'tis a *Corruption* which God will one day incline His People to the Reformation of. And ſome *Superſtitious* Notions and Conceits about the *Sacrament*, have too much Contributed unto the maintaining of this uſage hitherto. I think the *French*, the *Dutch*, and the *Scotch* Churches have already laid it aſide; and he that ſhall read *Muſculus*, and *Bullinger*, and *Beza*, and *Danæus*, and *Aretius*, and others, will find *Great Names* oppoſing of it. We are told in *Act.* 20.7. That there muſt be *a coming together*, or *an Aſſembly* of pious People for this Ordinance. And we are adviſed in 1 Cor. 11.18,20. There muſt be *a coming together in the Church* for it; a *Synaxis* of Godly People is needful for this intent and purpoſe; yea, they muſt be enow to be called, *many*, there.

And

And hence our Saviour had a good *Number* about Him, in the first precedent, which we have of this Holy Thing. Wherefore 'tis a savoury Admonition, that the excellent *Alting* has given to us hereabout. *Let the well often approach to the Supper of the Lord; and let the sick recall to mind, what they formerly enjoy'd in such Approaches, contenting themselves with a spiritual* Communion; *according to that of* Austin, **Crede et manducasti.**

Conclusion, III.

It is in **REMEMBRANCE** of our Lord Jesus Christ, that we are to *Do this.* ¶ And this also adds unto the confutation of that Popish Figment which holds the, *Real presence* here.] We are therefore told, in 1 Cor. 11. 26. *Hereby ye shew the Lords Death.* The Apostle uses a word, Καταγγιλλειν, which is frequently used for the *Preaching* and *Spreading* of the Gospel; and it alludes to the *Haggada* at the Passeover of the *Jews.* The *Jews* at the *Passeover* had a solemn *Declaration*, or *Annunciation* of their deliverance from their ancient Slavery. Thus, at the *Lords Supper* we have a *Commemoration* of the Deliverance wrought for our Souls, by the *Blood* of the Lord Jesus, who was, *the Paschal Lamb sacrificed* for

for us. Tis an Ordinance made up of *lively shadows*, wherein the *Mediation* of the Lord Jesus Christ is exhibited unto us. Our Lord is gone from us; and as we do by some *Token* keep up the *Remembrance* of an *Absent Friend*; so do we in this Ordinance Retain and Revive the *Remembrance* of an *Absent Lord.* We do therein, as it were behold the *Death* of our Lord Jesus acted over again to the *life*; and we *Remember* what He *was*, we *Remember* what He *did*, we *Remember* what He *said*, when He was *Incarnate* here. We read in *Joh.*19 5. When *Pilate* had been Torturing our Lord, he brought him forth, saying *Behold the Man!* Even so, in the *Lords Supper* our Lord is, as it were, *in Effigie* produc'd unto us; and we hear that voice, *Behold the Man! Behold a precious and a dying Saviour! O see what He has done, see what he hath born for you!* Our Lord Jesus in this Ordinance built a *Monument* for Himself before He died; and the *Mausoæum* of old, which was counten one of the *seven Wonders* of the World, was inferiour to this, as to the intrinsick Beauty and Glory of it. We were not Eye-witnesses of His *Bloody Passion*; But in this Ordinance we have Him *evidently set forth as crucified before our Eyes.* The *Lords Supper* is no *Sacrifice*; even a *Chrysostome* could Recal such a Name as that: and hence, 'tis not agreeable for Ministers

nisters, by lifting up the *Bread* and *Wine* towards Heaven to do what has been call'd, *An Elevation of the Host*. But yet it is Ἀνάμνησις θυσίας, a *Commemoration* of the great *Sacrifice*; and it is not only to our selves, or our Friends but it is before the Blessed *God* himself, that we make the *Commemoration*. And it is a most Affectionate, Vigorous, Practical Remembrance which we are now to have of our Lord.

But these Things must Issue in this.



Application.

May we then *Universally* and *Conscientiously* Observe the HOLY SUPPER, in Remembrance of our Glorious Lord. It is a Lamentable Thing to see what *Multitudes*, and *Quantites* among us do daily turn their Backs upon the Table of the Lord Jesus. It is the Charracter of the Adulteress, in Prov. 30. 20. *She eats, and Wipes her mouth, and saith, I have done no wickedness* : this is the guise of wicked persons, about the *Forbidden Dainties of Sin* : but the *Precious Dainties of Christ*, find an Abuse *Contrary*, and yet *Parralel*, hereunto ; tis the Folly of many persons, *They eat not, and Wipe their mouths, and say, I have done no Wickedness* ; tho' it be a desperate and a Prodigious *Wickedness* which they are herein guilty of! I must confess to you, That when I *Muse* on the horrible *Neglect*, and (therein) *Contempt* of the *Lords Supper*, which prevails in the midst of us ; and this too among the Children of those, who have undergone the fatigues of coming to and Planting in an Howling Wilderness of *America*, that *Theirs* with *Them* might enjoy *Unpolluted Sacraments* ; when I see great *Shoals*, and whole Scores of People going away from the Table that has the *Bread of Life* upon it ; then, *The Fire Burns*, *my Heart is Hot within me*, and I cannot Suppress the just Indignation of my Sorrowes at so *Unchristian* a practice in those that will yet be called *Christians*, and Challenge to themselves the Name begun at *Antioch*.

But has the Son of God indeed said concerning the Celebration of the *Holy Supper*, THIS DO ? Alas, That such Vast Numbers do practically [illegible] that Cursed Answer, in Jere. 44. 16. *We will* [illegible] *unto*

Unto thee, Will you not? But, I beseech you then to *Hearken* unto these few *Considerations*, which I do in the Name of the Eternal God require your Attention to:——*And*, O *Our God*, that formest the *Spirit of man within Him*, Let thy *Presence* and *Power* so accompany these *Considerations*, as to affect the Soul of the *Reader* into those *Resolutions* which are the *Things* that thou *requirest* of us! But what shall I say unto these *Truants* from the School of the Lord Jesus? or out of what Quiver shall I fetch my Arrows? Shall I tell them, that they are in some sort worse than old *Cain* himself? This may be prov'd; for *Cain* being for his wickedness debar'd from the Ordinances of God, Cry'd out, *my punishment is greater than I can bear*: but these debar themselves from the Divine Ordinances, and yet bear it well enough. 'Tis amazing: but O *Earth*, *Earth*, *Earth*, (you that are so busy about *Earth*, and the Riches and Honours of the World, as to disregard this needful thing) *Hear the Word of the Lord.*

Consider, *First*.

It is a very Great *Iniquity* that you are Chargeable withall; 'tis a *Scarlet*, and a *Crimson* Sin.

For,

First, It is a *Disobedience* to the *Commands* of the Lord Jesus Christ. Surely, 'Tis beyond Question with you, That the Lord Jesus Christ has Commanded His Disciples to celebrate an *Holy Supper* in *Remembrance* of Him. Indeed, the English Nation has of late years been infested with a Sort of men called *Quakers*, that have gone to Evacuate this Blessed Institution of our Lord; but *These* are a Sort of *Blasphemous Heretiques*, that would Seduce us to give up our whole *Religion*, and Embarque our Souls no more on that Bottom, which all the Saints have hitherto been Sav'd upon.

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There is hardly any other *Ordinance* which our Saviour has appointed for our Benefit, but these *Filthy Dreamers* have endeavoured the Extirpation of it; no wonder then that *This* is vilify'd and Reproched by them! and yet these Prodigious Hypocrites, while they cavil at the *Lords Supper* as a *Ceremony*, can at the same time advance their own *Ceremonial* Fooleries, of *Thee* and *Thou*, and the *Hat*, into the Catalogue of things important to Salvation: They introduce those *Diabolical Sacraments*, while they abolish those which our dearest Lord has instituted; and as they would poison us with a New Digestion of that *Vomit* which the Unclean Creatures of the former Ages, have cast up, so they Labour to infect our Eucharist with an Extraordinary and Peculiar Venome.

But, the Apostle *Paul* has told us, That we are to *Eat this Bread, and Drink this Cup, and Shew the Lords Death, till He come*; and it is a wonderful Phrensy in any man to tell us, That our Lord *is come* now any more than He *was come*, when that *Command* was written. Men and Brethren, Tis the *Command* of our Lord Jesus, *This do*; and will you Boggle at any of His *Commands*? As God said unto *Joshua* in another case, in Josh. 1, 9. *Have not I Commanded thee*! Be *not thou Dismay'd*; So do's our *Joshua* say to us, in this, I *have Commanded thee*; *and wilt thou be Disobedient*? The *Rechabites* were Commended for their Abstaining from the use of *Wine*, in Obedience to their *Father*; but how can it be Excused that you abstain from the use of *Wine* with *Bread*, in Disobedience to your *Saviour*! Have you no sense of His *Authority* to Command, or of His *Power* and *Justice* to Condemn the Disobedient? Or is there in you the Stomach of the *Crocodile*, whose Maker says, *He is made without Fear*! If it be said about a *Magistrate* labouring *for our Good*, in Rom. 13.2.

13 2. *He who Resisteth the Ordinance of God, Receiveth Damnation to himself*: What less *Damnation* is incurred by *Refusing* a *Sacrament* Ordained for our *Good*? It hath been of old said, *Non Privatio, sed Contemptus damnat*; Men may *want* the Sacrament, and yet be saved forever; but if they *Slight* the Sacrament they fall into no less than a *Damnable Disobedience*. Be it known unto you, That Sins of *Omission* are no less *Deadly* and *Dreadful*, than those of *Commission* are. 'Tis because men DID NOT as they ought to do, that they at last are Thunder-Struck with that sentence, *Depart ye Cursed into Everlasting Fire*. And Believe me, THIS Omission is none of the least Provocations unto God; if they who *did not Visit Christ in a Prison* are to suffer the Vengeance of Eternal Fire, surely they who do not *Visit Christ at His Table* have as little to say for themselves. And this the rather; for,

Secondly, This *Disobedience* has deep and black *Aggravations* in it. O That you would a little Penetrate into the Monstrous Nature of your miscarriage, While you stay from the *Holy Supper* in which you are to Remember the Lord Jesus Christ.

First, Look upon the *Object* against whom you sin, by this Unaccountable Omission.

Briefly, you *Sin against Christ*; but how execrable a thing is that in you that hope to be *saved* by Him? It is a terrible passage, in Heb. 10. 28,29. *He that Despised Moses's Law dy'd without mercy, of how much sorer Punishment shall he be thought worthy, that hath trod under foot the Son of God!* What, *A sorer Punishment than a Death without mercy!* Who Trembles not? *Moses* gave a Law, that a *Passover* to Typify a *Messiah* to come, should be observed; and it was a *Death without mercy* to omit the doing of it.

F Well,

Well, Jesus has given a Law, that a Supper to Remember his Sacrifice already come, should be observed; and if we omit it, we are worthy of more than, *A Death without mercy*, even, *A Death without pity too*. It is no less than the Eternal Son of God, whose Commands you Violate; and you do moreover pretend such Relations to Him, that you are altogether Hardned and shameless if you don't Repent of this Violation. Shall not a *Wife* hearken to her Husband? but you seem to own the Lord Jesus Christ in that Relation; and you would lay hold on that word, *Thy Maker is thy Husband, and thy Redeemer*. Shall not a *Child* hearken to his Father? but you seem to own the Lord Jesus Christ in that Relation too; and you would not Renounce that Name of His, *The Everlasting Father*. Thy not coming to the Table of the Lord, is a Disobedience to the *Husband* and the *Father* of thy Soul! *Adam* would hearken to a *Wife*, *Jacob* would hearken to a *Child*, *Y.a*, *Naaman* would hearken to a Servant: and will you be Disobedient unto the Lord Jesus Christ? Yea, you yourselves have hearkened unto the *Devil* a Million times: and shall the motions of the *Saviour* now be contemptible with you? I would go on to say, 'Tis a *Friend* a Matchless and a Peerless *Friend*, that now Invites you to a Banquet with Him! but how Rude, how Vile, how Disingenuous are you to *make Light* of the Invitation?

The Immortal and Glorious *King* of Heaven, says to us poor Beggers, *Eat O Friends, and Drink abundantly O Beloved*: but while you live in that Omission about which we are now Reasoning; you make that Insufferable Reply upon Him, *He may keep His Dainties to Himself, if He please*! Oh baseit Inhumanity! *Ah Lord, what Prodigies are we*!

But this is not all: 'Tis the *Tokens* and *Pledges* of a *Dying Friend* which you now give a most abomi-

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nable Disrespect unto. When was it, that our Lord said, *This Do in Remembrance of Me?* The sacred writers do assure us, *It was in the Night wherein He was betray'd.* Oh make a pause upon this Article! The only *Friend* that we had in the world went into a far Country; where He *Dy'd*, and His *Death* was not only *Cruel* in it self, but also *Design'd*, and *Offer'd*, and *Usefull* for *us*; 'twas *for us* that He laid down His Life; but just at His Death He took out of His bosom a *Picture* of Himself, and sent it unto us, with this Message, *My Friends, often Look upon this, and as often Remember your Dying Surety.* But behold the Treatments which our *Dying Jesus* meets withal! Men throw by the Memorial of a *Dying Saviour*, and yet hope for an Happy and a saving *Interest* in His *Death*! What an *Unfriendly* part is this? and how *Incongruous*! Our Lord hath said in John 15. 14. *Ye are my Friends, if ye do whatsoever I Command you.* It is the plain *Command* of our Lord Redeemer, *Break Bread among my Disciples, in the Remembrance of Me.* But you act like none of His *Friends* when you decline this Devotion to Him. No, when the [illegible] Throng so fast out of Doors before a Sacrament, our Lord Jesus Looks and Mourns, and says, *Behold how my Enemies are crowding together there!* And what ha's He deserved at your Hands that you thus Herd your selves among His *Enemies*? Me thinks I overhear the Almighty Saviour saying, *What Iniquity have they found in Me, that my Commandment and my Communion is so little Esteemed with them?* This is the *Object* of your Sin!

Again, Look upon the *Power* that you *Act* by in this Omission. God knowes whether your *Sick-bed-Power* and your *Sick-bed-Tears*, have not been that you will study to conform unto the whole known *Will* of God? Behold, [illegible]

whereof it may be said, *This is the Will of God in Christ Jesus concerning you.* But your *baptismal Vowes* are most certainly and wretchedly broken by this *Impiety* of yours. The *baptised* are under *bonds*, to *do all things whatsoever the Lord Jesus has Commanded.* And is not *This* one of *These Things*? Do not think now to mock the God of Heaven, by something that Looks like a *Renewal* of your *baptismal Covenant*, without seeking the *Supper* of the Lord. If you content yourselves to hear the Form of a *Covenant* Recited unto you, and reply a Formal, *Yes*, unto it, as many do that they may have their children *baptised*, without *Industrious*, *Assiduous*, and uneasy *Labours* to be found among *Worthy Communicants* at the Table of the Lord; I am to tell you, That you do but *Mock* the Great God in what you do; and verily, *He will not be Mocked.* Every time that you contentedly go from the Holy Supper, there may be fixed upon you that Brand, in Isa 24.5. *They have broken the Everlasting Covenant.* You do what you can, that the *Waters of baptism* should be turn'd into *Rivers of Brimstone* for the Eternal Vexation of your Souls! 'Tis a perfidious thing thus to be an *Emauser* from the Camp of the Lord; Oh come and take thy *Station there*!

Once more, Look upon the Souls that you *Wrong* by this Omission. You sin against your Neighbours, and lay a *Woful scandal* before their Souls; I say, a *Woful* one; because, *Wo to the world because of offences, but* (much more) *wo to that man by whom the offence cometh.* I must blacken this your Sin, as *Memucan* did the Stately Coyness of the *Persian Empress*, when she kept from the Table which the King had Commanded her unto, in Est. 1.16. *This is not a Wrong done to the King only, but to all the people,* even so, when you keep from [illegible] of the Eter-

nal

nal King, This Deed will come abroad, and when it shall be Reported, That the Lord Commanded you to be brought before Him, and you came not, all the people will despise the King of Heaven. By this Impiety, (for I do again without scruple call it so) you strengthen the hands of a Multitude in the doing of Evil: and you Encourage all the Enmity in the world against those Flocks of the Lord Jesus, which you will not Feed among. I pray tell me, What Supper would our Lord Jesus have in the world, if all were like you?

And your Example in this, which is always Evil, is yet more Hurtful, if you have any Reputation for Godlyness among your Neighbours. If many a man be asked, why he do's not come unto the Supper of the Lord? He will reply, such a man in the Neighbourhood is a Godly man, and he seeks it not: why then should I? Here is the bridge of the Trap, which ruines many a silly little soul to Touch upon: thus thou that should'st Keep thy brother, dost rather Kill him: for thou dost proclaim unto him, That it is an Ordinance of the Lord Jesus Christ which I think I may be as well without as with!

But be assured, As the Lord will not hold that man Guiltless, who shall so Take His Name in Vain, So the blood, the Death of Souls will be found in the Skirts of them that shall set a scandalous Exemple of Not coming to the Supper of the Lord, [illegible]

In a word, Look and see, whether you can find any thing among the worst of men to Equalize, and so to Justifie, the Iniquity of this Omission. As I was said in Jer. 2. 10. Pass over to the Isles of Chittim, and see, and send unto Kedar, and consider diligently, and see if there be such a thing. Thus may it be said, Pass over to the Mahometans of Africa, and send unto the Idolaters of America, and see if there be any such thing among them, as that which you are now indicted for! That Abaddon and Apollyon, that Hellish Impostor Ma-

homet

Some, has ordered his *Followers* to *Drink no Wine*, and these want not those among them, that comply with his order, however severe it may by some be reckoned. What shall then be said of us, who are Enjoyned by the Lord Jesus to use a *Sacred Wine* (with *Bread*) *in Remembrance of Him*, and yet make no Custome or Conscience of doing so? Are *we* the sincere *Followers* of the Blessed Jesus, while we pay not so much Homage to Him, as almost a seventh part of Mankind do's to the Great *Devil* of the East?

Once more, There was an *Indian Sachem* in this Country, unto whom there appeared a *Spirit*, which affirm'd himself to be, *The English mans God*: This Apparition requir'd him, *To forbear the use of a strong Drink, which his Nation generally had rather Dy than be without*: and the Salvage did most Exactly forbear that Liquor forever: Yea, such was his Resignation to his Infernal instructor, that a few Months ago, the *Spectre* bidding him to *Kill himself*, and telling him, that he should within a few hours Revive into an *Incorruptible Immortality*, he did notwithstanding the Defeats which his Attendents had given several of his Attempts to do it, at length by a complicated *self deceit* and *self-Murder*, throw his own Soul into the clutches of the Destroyer. But behold, *The English mans Lord*, or at least *the Christian mans Lord*, has requir'd us to *Eat* and to *Drink* upon a divine Repast, and this too, for the *Salvation* of our souls, in *Glory* and *Honour* and *Immortality*: but we do not mind what He says: tis as if we had said unto the Son of God, *What have we to do with thee, thou Holy one?* Alass, what *Madness* have we been bitten with, that we are smitten thus with a Passion worse than an *Hydrophobie*? But no words are hard enough to describe this matter with: I shall only say *Now Judge, O Inhabitants of Boston, and ye men of New-England,*

I pray you, Whether a Not-coming to the Table of the *Lord*, be not a Greater Iniquity than men are well aware.

Consider, *secondly*.

It is a very Great *Calamity* to which you Expose your selves. It is Injurious both to your *Inward* and *Outward* man: you are enormous Transgressors against the *second Commandment* in a special and peculiar manner; now those the blessed *God* calls, *Them that hate him*; and he says, I *will Visit their Iniquities*.

Hence, I do not at all admire it, That this Omission often layes a thousand *Thorns* in the Dying beds of them that have had this blame lying upon them. How often have I heard these *Lamentations* proceeding from those that have been passing into another World! Their *Lamentations* have had the *Groans of a Deadly wounded man* setting an Accent on them; and they have sigh'd, *Oh that I had join'd my self to some Church of the Lord Jesus before I came to this!* *Oh that I had been a more frequent and serious Guest, at the Table of the Lord!* *God will spare me, that I may recover Strength, I will go home and be a more, the first thing I do shall be to Reform this Omission!* It must needs wound the Soul of a sensible man, to think, what wrong he has done himself by his, *Not coming to the Table of the Lord*.

For,

First, Look upon the Damage done to your Internal and *Eternal* Concerns by this Omission. It was the Threatning against those which did Omit the ancient Passover, in Exod. 12 15. *That Soul shall be cut off*. But, beleeve it, the Lords Supper is a Sacrament of an account not inferiour unto that: the Loss that you incur is a Grievous *Loss* unto your Souls.

Your

Your Souls must Loose the *Grace* of God, while you continue in this Omission. All this while, your Souls are *Pining away in their Iniquities.* They ask you for, *Bread! Bread!* and you, cruel *Ostriches*, are deaf unto the cry. The Lord Jesus, the true *David*, has found your Souls, as in 1 Sam. 30. 12. Like the poor *Famished Egyptian* in the Wilderness, and he has offered you *Cakes* and *Clusters* for your support; but you deny them, you reject them! The Lords Supper is an Ordinance, tho' not for the *Begetting*, yet for the *Strengthening*, of *Grace*. Very powerful *Sights* are herein Exhibited unto us: which are not only most lively *Motives* unto us: *To Hate the Evil, and Love the Good*, but also very sweet *Channels*, to convey that *Grace* which may enable us thus to do. We have here those *Golden pipes*, through which the *Golden Oyls* of *Grace* may be derived unto us: but you foolishly decline to be sucking at them. You Complain, *That you dare not come to the Lords Table, while your Corruptions are so strong, as they at present are.* But let me tell you, That your *Not-coming* may be the cause why your *Corruptions* are so *strong*. One of the Ancients could express himself to that purpose, *I am often hurried with strong corruptions: Well, but I know what to do*: [Calicem Salutarem accipiam] *I will go to the Lords Table for a Cure.* Assuredly, your Souls Languish, for the want of that *Communion* with the Lord Jesus, which is here to be Enjoyed. Your Hearts remain horribly Distempered and Disordered: why, but because the *Best of Remedies* is not Apply'd? Long *Fasting* may be the cause why you have no better *Appetite* unto the Things of God. And besides, it is a very gross *Hypocrisy*, to complain of a *Blind mind*, and an *Hard Heart*, and yet not use the means for the redressing of those Diseases.

Would you exact the utmost Fervency and Constancy of *Devotion* from your Souls, while you do not use the Ordinance which is above all proper to maintain it?

it? Methinks, thy very Soul within thee, should reproach thee as worse than an *Egyptian Task master* for thy Cruelty.

Your Souls must also loose the *Joy* of God, while you continue in this Omission. Would you come suitably to the Table of the Lord, you might come singing the Song usual with the Jews, that fetch'd water from *Siloam*, at the *Feast of Tabernacles*, Isa 12. 3. *With Joy shall ye draw Water out of the Wells of Salvation.* Truly, the Lords Supper is an *Ordinance* of such *Obsignations* as might cause you to *Rejoice with Joy unspeakable and full of Glory*; Alas, that you should undervalue all that Joy! There is many an *Hannah*, that will not *Eat of the Peace-Offering*, because of their being able to say, *I am of a sorrowful Spirit.* Nay, but their *Eating* might prove a cure for their *Sorrow.* Many a devout Soul has Experienced those *Vital Touches* from the Spirit of the Lord Jesus, in this Ordinance, which have caused them to cry out, as the Dying *Olevian* did, *O my joyes, O my joyes, they are unspeakable!* and with *Peter, Lord, it is Good to be here!* and with *Simeon, Lord, now Letteſt thou thy Servant Depart in peace!* It is a Dark Time with many a Soul, they are dismally harassed with Doubts and Fears and Astonishments; because of this Fault, *They come not into the Banqueting House where the Banner is Love!* Oftentimes, *The Comforter that should Relieve Souls, is far from them,* because they will not here come near to the *Redeemer* that has bought their Souls.

Indeed, there is but an *Uncomfortable Aspect* in your Withdraw from the *Lords Table*, and you do therein Represent unto your selves the Hardest, and the saddest *Fate* that can possibly befall you. To Leave, *A, Little Number of men, Separated from the Rest of the World, for the Enjoyments and Embraces of the Lord Jesus Christ*, and for your selves at the same Time to, *Go Away*;

Methinks, it looks too *uncomfortably* to be patiently or cheerfully Endured! Would you have it *Thus*, at the Last Judgment, *in the Day of the Lord, that shall burn like an Oven*! why do you then so *Sacramentally* bespeak this Confusion for your selves? You cannot but be Enemies to your own *Comfort* in it.

Secondly, Look upon the Damage done to your *Eternal* Concerns, by this Omission also. It was of old said by Them, in Exod. 5. 3. *Let us sacrifice to the Lord our God, lest He fall upon us with Pestilence, or with Sword.* There is Danger lest the *Lord your God* fall upon you with direful strokes, and plagues, and Wounds, if you do not care to come unto the Table of the Lord. Such an Omission had like to have cost *Moses* his Life; He omitted a *Sacrament*, and it is said, *The Lord sought to kill him.* But O do not run the venture of That? I will not conceal from you, That my personal Acquaintance hath not been altogether without Examples of those (otherwise) well-inclined persons, unto whom, after much urging them to do what was their concernment in this Regard, it hath been at last very solemnly said, *Well, The God of Heaven hath spoken but with fair words unto you; you may expect now to hear from Him in smart Blows upon you*: The Effect whereof hath quickly been some sudden and wounding *Stroke* of the most High upon them, little short of *Death* it self: *So* were *they* awakened: But God forbid that any of *you* should wait for *Blows* from His Omnipotent Hand.

It is for this cause that our *Houses* are many times frown'd upon. God will blast and break out *Houses*, because we do not Build *His*; and many of us have our Children at this day *feeding* of Worms in their Graves, to chastise our not *Feeding* upon our Saviour at His Holy Table. Indeed the *Calamity* which this whole Country has been followed and entangled with, is likely to proceed from the *Controversy* which our God has with us, for this *Omission*. We [illegible]

by *Poverty*. Well, 'Tis said in Hag. 1. 9. *Ye looked for much, and lo, it came to Little; Why? saith the Lord of Hosts! because of my House that is waste.* At the first planting here, men were generally set upon *Frequenting* and *Upholding* the *House* of God; and then the plantation flourished. But We are, *A Generation of sinful men, Risen up in our Fathers stead*, that are loath to trouble our selves about a Room in the *House* of our God; hence 'tis that our own *Houses* go down the Wind, & our *Tradings* do all *come to Little*. We have been suffering by *Invasion* too. Well, 'Tis said in Exod. 34. 23, 24. *Thrice in a year shall all your Men-Children appear before the Lord God*: [i. e. at the Three great Festivals] *Then shall no man desire thy Land*, Why, there are men who *Desire our Land*. We have been oppressed by those that said, *We had none*; and we have been Assaulted by more that say, *We shall have none*. But is no man within Hearing now, that goes not up so much as *Once a year* to the *Gospel Feast* of our Lord? Let me tell you, This Omission of yours, is one of the *Achans*, which *Trouble the Land wherein you Live*.

Consider: *Thirdly*,

'Tis impossible for you to *Excuse* or *Defend* your *Not Coming to the Table of the Lord*. What have you to plead for this Omission? *Bring forth your strong Reasons*, and let it be seen whether in the *Ballance of the Sanctuary* they will not be found lighter than the smoke it self.

The *Objection* that some have made against coming to the *Lords Supper*, is, *That the Terms of Communion which our Churches demand, are too strict and hard for them*. But, I pray, wherein? Whatever might seem too *strict* and *hard* in the demands of these Churches formerly, is now generally Relaxed and Abated; the Churches generally require no more at the Admission of any to their Communion, than any *Godly man* would be willing

to come up unto. They do indeed Require some Relation touching the Regenerating influences of God upon the Souls of their Communicants; but they oblige YOU not unto too Critical Diſcourſes upon the Time or Way of your Converſion; and they are content, that you *Write*, if you find your ſelves not diſpoſed to *ſpeak* upon thoſe Affairs. In ſhort, you ſatisfie them, if after a ſound *Knowledge* and *Belief* and a commendable *Converſation*, you make but a modeſt Addreſs unto them, Telling them, That you hope the *Grace* of God has quickned your ſouls; and that you ask their Communion in the Holy Supper, for the *Aſſiſtance* & the *Nouriſhment* of that grace; and withal give a good *Reaſon* for your thus *Hoping*, thus *Asking*. T'were ill manners to challenge a Fellowſhip with ſuch a Society, as a Church of the Lord Jeſus, upon lower or eaſier Terms; and no Good man will boggle at them, if he do ſufficiently Remember thoſe words of our Lord Jeſus, *Except ye be converted, and become as Little Children, ye ſhall not Enter into the Kingdom of Heaven.*

But the moſt common and uſual *Objection* with which men Apologize for their not coming to the *Lords* Supper, is,

I fear, I am not fit for the Supper of the Lord; and it is a dangerous thing to come unworthily thereunto.

Now there are theſe things to ſtop the mouth of this Objection.

Firſt, It may be that you are *Fit*, when you do not imagine ſo. Thoſe that have moſt *Jealouſies* and *Suſpicions* of themſelves, are leaſt likely to be, *The Devils among the Twelve*. We read in Iſa. 50. 10 about, *A Child of Light in Darkneſs*. Your *Darkneſs* about your Eſtate, is no ſign of your Hypocriſy. *A Spirit with much Fear* argues rather a *Spirit without Guile*. Altho' you ſee little Good in your ſelves, yet can you ſay, *That you prefer a Chriſt before a World?* and, *That you abhor a Sin above a Toad?* Is nothing ſo much the *Load* of your

Souls,

Souls, as that you have so little *Grace* in your Souls? Then, *Come in, thou blessed of the Lord, why standest thou without?* Be of good Courage; come with all your Involuntary and unavoidable Infirmities. Come, with all your Hated and your Loathed plagues; you shall be welcome here, tho' you have but *Faith* enough to say with Tears, *Lord, help my Unbelief!* and tho' you have but *Love* enough to say with Tears, *Lord, that I could Love thee more!* and tho' you have but *Repentance* enough to *Grieve* because that sin is no more grievous to you.

Secondly, Whence arise those *Fears* which you are now hurried and haraſſed with? You find many Miſgivings and Recoylings of your minds, againſt your coming to the Lord Jeſus in the *Sacrament*; but may it not be ſaid, as in Gal. 5. 8. *This perſwaſion cometh not of him that calleth you.* As for the *Holy Spirit*, He calls and ſays *Come to this Ordinance, O come with an Hungry, Thirſty, periſhing Soul.* May it not then be the *Evil Spirit*, which gives you an *Evil Counſel*, to ſtay away? You may obſerve it, That the *ſincereſt Chriſtians*, when they are engaging in that ſolemn, ſerious, awful work of, *Entring into Church Fellowſhip*, they find themſelves wonderfully Diſtracted in their minds; there ariſe then *Commotions* and *Confuſions* in them, which they never before felt the like unto. This now is but a ſign, That *it is a good work which you are now upon*: if it were not ſo, the Devil would not be ſo Buſy to divert you from it, or to diſturb you in it.

Thirdly, But what? *Not fit* for the Supper of the Lord? How are you then *Fit* for the *Judgment* of the Lord? What would your portion be, if the God of Heaven ſhould reſolve, *This Night thy Soul ſhall be required of thee?* We read in Acts 20. 9. *A young man, while* Paul *was long Preaching, fell down, and was taken up Dead.* Suppoſe it were your caſe to be *Taken up Dead* among us, before this Hour be out? Where, O where muſt your Immortal Souls be Lodged throughout Eternal

Eternal Ages? Thou Heart of Adamant, *How canſt thou ſleep in this condition?* How can you remain peaceably and quietly in a condition wherein 'tis not ſafe to *Dy?* You may *Dy* before To morrow; and therefore, *Awake, what meaneſt thou, O Sleeper?* Go make your peace with God immediately. Become *Fit* to *Dy*, and you'll be *Fit* to Eat and Drink in the Supper of the Lord.

In fine, There is no eſcaping or avoiding of Great Sin without *coming to the Table of the Lord.* It is a ſin to *come unworthily* to, but it is alſo a ſin to *ſtay unworthily* from, that Bleſſed Ordinance. *Neither* of theſe things muſt be done; to chooſe either of them, is, *As if a man ſhould flee from a Lion, and a Bear ſhould meet him.* The Real Bottom of mens Retraining from the *Lords Supper* is too often only *This*: That *they are not willing to be at the pains of Getting and Keeping good Terms between God and their own Souls* But, if this be *your* cauſe, your Abſenting from the Table of the Lord, is a *Renunciation* of all that *Chriſt*, and *Grace*, and *Life*, which is thereon exhibited unto us; 'tis the preferring of a *Luſt* above a *Chriſt*: this *Paganiſm* is in the Bowels of this *Omiſſion.* There is no *peace* to be Enjoy'd by any of you, till you bring all to this iſſue, I *will preſently and ſincerely, and ſecretly enter into Covenant with God*; *and then I will do it openly, that I may with ſafety Approach unto the Holy Table* Well then: Do not any longer *Object, I am not prepared for the Supper of the Lord*: (I pray whoſe *Fault* is that?) but immediately ſet upon doing your parts for the *preparing* of your ſelves: Who knows, what God may *work in you, both to Will, and to Do?* My Advice to you, is, that you immediately ſet apart a time for due and deep thoughts on your Condition; and give not over thoſe thoughts, till you find your Hearts moved, melted, broken, unto a compliance with all the Articles, in ſuch an Holy Covenant as this.

I do Renounce all the Vanities, *the curſed Idols, and the evil Courſes of the ungodly* World.

I do truly choose, and will ever Have, the Great God for my Best Good, my Last End, and my only Lord. The serving of Him shall be my work, and the Honouring and Enjoying of Him shall be my Welfare for ever.

I do Accept the Lord Jesus Christ, as my only and mighty Lord-Redeemer: and I will for ever Acknowledge Him as my Prophet, my Priest, my King, and the Blessed Healer of my miserable Soul.

I shall evermore be studying what is my Duty in these things; and wherein I find my self to fall short, it shall always be my Grief, and Shame: and for pardon, I shall betake my self to the Blood of the Everlasting Covenant.

In all these Articles, being sensible of my own weakness, I implore and expect the Grace of the Mediator to be sufficient for me.

By such a *Covenant* now Devote your selves unto the God of Heaven: and do it not *Rashly*, but with clear *Understanding*, and much *Deliberation*. When this is done, then *come away* to the Table of your Saviour. His voice, His cry unto you now is that, *Arise, my fair one, and come away.* Put off no longer, lest your own *Death* come to be *shewed* by your Friends in their Sighs over your *Graves*, before that you *shew* the *death* of the Lord Jesus in his Holy Supper. Delay no more, Dally no more; 'twill be worse with you *to morrow*, then tis *to Day*. Thus would I *call the people unto Zion, there to offer the Sacrifices of Righteousness, and to partake of His Treasures there.*

But is all the Fault in these culpable *Non-communicants*, that they continue so? Truly, 'tis to be feared, that our *Churches* themselves are not a little to blame, for the paucity of them that are in Fellowship with us at the Holy Table. Is there no *Duty* incumbent on the Churches, towards the *Children* of such as are under their sacred *Watch*? The Continuation of *Churches* is *Ordinarily* to depend on the Addition of Members out of the Families already *incorporated* thereinto; and

and not be as once the *Roman Common-wealth* was like to have been, *The matter one Age alone*. It is an ill Omen to our Churches, if they muſt be ſupplyed only from ſuch as are *Occaſionally* converted in them: and if they be not ſtudious to preſerve the *Covenant of God* in the *Families* once taken thereinto. VVhy then is not more care taken about a Regular and Orderly CONFIRMATION of ſuch as while Infants were *Baptiſed* in our Churches? when our Children come to Age, the Elders of the Churches may do well to ſend for them, and Examine them ſtrictly concerning their *Converſion* to God, and their Inclinations to the Remembring and Renewing of their *Baptiſmal Covenant*. Thoſe that are found having in them the *Savours* of Regeneration, may be adviſed immediately to apply themſelves unto our Churches for a *confirmation* of their *Church-Membership*, in a *Full Communion* with them. Thoſe that are found under a more diſcouraging and undeſirable Character, may have *particular* Inſtructions and Awakenings beſtowed upon them, which they may not look for the priviledges of *Adult-Members* till they have hearkened unto. Such a method as this maintained by our *Churches*, would perhaps fetch into our Fellowſhip, many Hundreds of devout perſons, whoſe *Modeſty* has hitherto concealed them from us; and it would *Excite* and *Quicken* more to a due preparation for the holy things of the Lord Jeſus.

May theſe Churches of our Lord, thus *Increaſe with all the increaſing of God!*

Preparati-

PREPARATIONS
for the
SUPPER *of the* LORD;
With
The MARKS of a Good State, by which Communicants may be assisted in the Work of Self-Examination.

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1 *Cor.* XI. 28.

But let a Man Examine himself, and so let him Eat of that Bread, and Drink of that Cup.

THIS a Passage Registred and Recorded in some Ancient Histories, that the *Priest* going to Sacrifice, would ask *Who is here?* and that Answer was usually given to him, Καλοι κ'ι ἀγαθοι, *There are none but good men amongst us.* We are now drawing near to a Sacred and a Solemn

lemn Ordinance, wherein the Lord Jesus will take a special Observation of them that are admitted thereunto; unless it may truly be said of [illegible] *They are good men*, we can expect nothing but our own confusion in the Displeasure of Him *That will not be mocked.*

The *Error* which the *Corinthians* fell into, and the *Counsil* which was thereupon given to these *Corinthians*, may be made profitable to our selves, in assisting those *Preparations* which our Lord requires us to approach unto Him with. Tis an Afflicting Sight which our Context here gives unto us, of the foul *Blots* and *Blurs* which were quickly made in a famous Church, that had newly come out of the Apostles hands, *An Epistle of Christ*, fairly Written, and that *not with Ink, but with the Spirit of the Living God.* An *Epistle* was thought needful to mend the Abuses which their flourishing Church was fallen into; and particularly, the *Prophanations of the Lords Supper*, which a *Jewish* Party in that Communion had precipitated the whole Society into. Wherefore we have here a *Correction* of those *Profanations*, by a *Reduction* of that blessed Ordinance to the *Original Institution* of it as it was made by our Lord Jesus Christ; and a most *Wholsome Advice* about a *Worthy* Receiving and Partaking is added hereupon.

That

That *Wholsome Advice* is in the Words now before us; and we have two Duties in this memorable Text, recommended unto us.

The First is, an *Antecedent* Duty which is enjoyned upon us, to *Qualifie* us for the Discharge of the t'other.

Let a man examine himself] What *Man* is to do this? why, the *Man* that would be a Communicant at the Holy Table; the *Man* that pretends a Right and Claim unto the Supper of the Lord. The man is to *Examine himself*. A Metaphor is here taken from the Action of a *Goldsmith* upon a *Metal*. The Word of God is compared unto, *A Fire*; and in this Heavenly *Fire* we are to make a Trial of our selves: which no way excludes or hinders a *further Trial* to be made of us, by those that have in their Hands the *Keys* of that House, which we demand an entrance into.

The other is, a *Consequent* Duty, and it is propounded as likewise a *Privilege* to be enjoy'd by those that upon *Examination* find themselves ready for it.

And so let him eat of that Bread, And Drink of that Cup.] So! That So, is, as one layes upon it, An Hedge planted against every *Intrusion*. Tis not an Exercise which every man is immediately to be put upon. The Gospel, that is to be *Preached unto every Creature*: But

Supper of the Lord is only for those who upon a *Self-Examination* find themselves to be Subjects capable and convenient for it. And behold here a direct Contradiction to a notorious *Heresie* and *Sacriledg* in the False *Apostatical Church of Rome*. The Apostle sayes, There is *Bread* now to be *Eaten*: the Synagogue of *Rome* sayes, No, 'tis not *Bread* but the very *Flesh* and *Blood* of our Lord. The Apostle sayes, Let any Believer *Drink* of the *Cup*: the Synagogue of *Rome* sayes, No, let none but a Bigotted *Clergy-man* tast a Drop of it. What an Opposition is here? *O my People, come out of that Babylon, saith the Lord.*

But the *Doctrine* that remains for our Consideration is,

That **Self-Examination** is a considerable Duty of a *Good Conversation*; and particularly incumbent on us in our *Preparation* for the Table of the Lord.

We have these thoughts to be now Roll'd in our Minds.

Proposition I.

Every Christian has the Duty of *Self-Examination* incumbent on him.

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There is indeed a Threefold *Self Examination* which we are to labour in: we are to look *Forward*, or to see whither we are *going*; to look *Backward*, or to see, what we *have done*; to look *Inward*, or to see what we *do Ail*; all this is our *Self-Examination* to dive into.

First, There is an *Examination* of our *State*, which we ought very carefully to make.

This is, with a double Inculcation pressed by the Great Apostle, in 2 Cor. 13. 5. *Examine your selves, whether ye be in the Faith; prove your own selves.* 'Tis an Exact scrutiny, not only like that of a *Touch-Stone* upon a *Metal*, but also like that of a *Piercer* into a *Vessel*; to see whether we are in such a *State* as all true Beleevers are.

The *Self-Examination* proper for us, is, "The Reflection of our *Consciences* upon our "own motions, *Comparing* them with the *word* "of God, and *Concluding* from them, our be-"ing either the *Heirs of Life*, or the *Sons of* "*Death*.

The *Agent* in this business is to be our *Conscience*; which is, *A power in our Souls, passing Judgment on us, as under the Judgment of God.* Our *Conscience* is to set up a *Tribunal* in our Souls, whereat we are to call our selves to an Account as before the Eternal God; whose *Deputy*, and *Vicegerent* our Conscience is.

The *Object* which our Conſcience is to act upon, is, *The motion of our hearts and lives.* Every *motion* of our Inward or Outward man, that ha's any Tendency to diſcover what we are; the *ſence* of our minds, the *choice* of our wills, the *Bent* of our Affections, and the *Tenour* of our whole walk, muſt a ſevere Inquiſition be made into.

The *Rule* according to which Conſcience is to proceed in this concern is, *The word of God*; or what God ha's Revealed in the ſacred Scriptures. Not the Opinions and Practices of *men*; nor indeed any *Suggeſtions* but what are Conſonant unto the *Faithfull ſayings* of our Bible, are to be Regarded in this affayr: according to *That*, they *who do not ſpeak, have no light in them.*

The *Work* which Conſcience ha's now to do, is *To draw Concluſions from hence,* and to frame *Inferences* with *References* to our Spiritual State before the Lord. It is to pronounce whether the *Promiſes* of God, or whether the *Threatenings* of God, are our portion; tis in ſhort, whether *Life Eternal* or *Death Eternal,* whether *Salvation* or *Damnation* will be the Iſſue of the Condition which we are at preſent in. Tis, by the *Syllogiſms* of Conſcience that *Self-Examination* is to be performed. Our Conſciences muſt ſhape an Argument, from a Compariſon between Gods *word*, and our own

own *Heart* and *Life*, which in the Conclusion, will either afford unto us *An Hope of the Glory of God*, or else, *A fearful Expectation of a fiery Indignation to devour us.*

The Duty of passing such a *Self-Examination*, has these things to put an Edge upon it; it is to be Look'd upon in the light of these Conclusions.

Conclusion. 1.

An *Assurance* of a Good State in the sight of God, is a thing *Attainable*, *Profitable*, *Necessary*. We may arrive to an Infallible certainty of it, *That we are the Children of God*; and come to no less Confidently than Comfortably challenge the Benefits of that *Relation*. If an Assurance of a *good State* could not be attain'd in this Life, why are we bidden 2 Pet. 1.10. To *make our Calling and Election sure*. It intends not an *Objective Assurance* for all true Beleevers are most *surely* Called and most *surely* Elected, in respect of the *Thing* it self; but it must mean, a *Subjective Assurance*; q. d. "Labour to become in respect of your own Apprehension and your own Satisfaction *Assured* of it, *That you belong to God*. The *precept* for this thing, intimates its being *Practicable*. Yea, we find many of the Saints Triumphing gloriously in the *Assurance* which they have had of their own Felicity. Thus *Job* could say, *I know*

that my Redeemer lives: Thus *David* could ſay, *The Lord will Redeem my ſoul, from the power of the Grave; For He will Receive me!* Thus could *Paul* ſay, *I live by the Faith of the Son of God, who loved me, and gave Himſelf for MEE!* Doubtleſs theſe Holy men have their Succeſſors in the World. It is the office of the *Spirit*, as a *witneſs*, to confirm the Souls of Beleivers, in a Triumphant perſwaſion of their *good State* before the Lord, ſee Rom. 8. 18. And ſuch are the Impreſſions of that Eternal Spirit upon the Souls of many perſons every day; and this not only in a way of *Renovation*, but in a way of *Conſolation* too; that they can cheerfully ſay, as in Cant. 2. 16 *my Beloved is mine, and I am His!* Tis upon the Suppoſition of *This*, That the Saints of God are called upon to *Rejoyce Alwayes*, and *Alwayes give thanks*; to ſtyle God, *Their Father*; and to long for the *ſecond coming of Chriſt*. There were too much of *Irony* in theſe Commands if *Aſſurance* were not *Attainable*.

But how *Profitable* may we now imagine this *Aſſurance* to be? It add's oyl to the *Wheels* of all our Devotions; and Matchleſs, Tranſcendent, Infinite is the *ſweetneſs* of it. The lofty *Nebucadnezzar* or *Artaxerxes*, that could look upon the Empire of the world, with ſuch a boaſt, *All this is mine*; was not ſo Happy

as

as the man that is provided and *Assured* of a *good State* for his immortal Soul. There is no *good Thing* ſpoken in the Book of God, but the man in a *good State* may ſay, *This is part of my portion*; and there is no Diſpenſation of Divine providence at any time Rolling over him, whereof he may not Reckon, *This is a ſmile of a good God upon me.* Yea, ſuch a man may with more *Joy* than *Fear*, look the *King of Terrours* in the face; and he may behold the *Sting* pull'd out of the *Snake*, which man kind generally Trembles at the cold corlings of. So *profitable* indeed is this Aſſurance, it may be wondred how any *Rational being* ſhould not account it *Neceſſary*; or how any man a live ſhould Sleep quietly a night without it. Something very *Narcotic* ſurely muſt be in our *pillowes*, if we can give *Sleep to our eyes, and Slumber to our eye-lids*, without ſome Aſſurance of Gods being Reconil'd unto us. What a *ſad life* muſt be led by them, who ſee not themſelves in ſuch a *good State* as to be fit for Death! Either they muſt live *Sottiſhly*; and be drowned in a Lethargy by *Secular Opiates* procur'd unto them; or they muſt live *Sorrowfully*; and be like them whom that wo was denounc'd upon, *Thy life ſhall hang in doubt before thee.*

Concluſion. 2.

There are Multitudes who count themſelves

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in a *Good State*, when God knowes, They are far from being ſo. There are indeed ſome *Self Condemned* Hypocrites unto whom it may be ſaid, as it was to *Shimei*, *Thou knoweſt the wickedneſs that thine own heart is privy to.* But there are alſo ſome *Self Deluded* Hypocrites, who like ſome of the members in the Church of *Laodicea*, fancy themſelves to *Stand in Need of Nothing*, while they are in, *the want of all things*. It is too general a character for the moſt of mankind, which we have in Jam. 1.26. *He ſeems to be Religious, but he Deceives his own Heart, the mans Religion is Vain.* Truly, Tis very rare to meet with a man; but be he never ſo *Ignorant*, never ſo *Heretical*, never ſo *Wordly-minded*, ſtill he counts himſelf Aſſured of this, *God will not caſt me off forever? He that made me, will have mercy on me, and He that formed me will ſhew me ſome Favour.* In the *Old World*, no doubt they generally *Dream't of a Dry Summer*, when a Deſolating Flood was a the Door. In blind *Sodom*, doubtleſs they generally Scoff'd at the warnings of Sulphurous *Fiery* conſuming *Thunderſtorm* impending over them. The moſt of men, are by *Security* and *Preſumption* about the *Good State* of their Souls trepann'd into Eternal miſeries. Very ſeldome are any convinced, of their being out of the *Way*, untill their *End* come upon them; and

that

that *End* is a very dreadful one, Alas few of those who take up their endless and easeless Lodgings in the Pit below, don't make *that* their *First shriek* upon their Fall into the dismal Vault, O! *little thought I should ever come to this*! I am to tell you, that Millions of wary and witty men, that have scorn'd in any thing else to be impos'd upon, have yet been miserably *Deceiv'd* about their Never-dying Souls. Yea, great and high *Professors*, yea, able and zealous Ministers, and the workers of *Miracles* too, have been at last, *The Deceivers of themselves*. The World is full of *Cheats*; but no Cheat so common as This, *For persons to be cheated about their own Souls.*

Conclusion 3.

For a man to be mistaken about his own *Good State* is a thing of the *Illest Consequence* in the World.

If a man be indeed in a *Good State*, and perceive it not; what follows but a world of inconveniencies? The Person is perhaps like *Daniel*, one *greatly Beloved!* yet, not having Assurance of it, he wrongs *Himself* by perpetual *Disquietments* and *Vexations*; and albeit he be travelling towards *Canaan*, he must alwayes cry out as a Christian in Horrour did, *I am in a Roaring Wilderness of Woe!* He wrongs

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Religion too; and brings up an *Evil Report* of it, among Strangers; as if it were but a *Black, Mopish, Melancholly* Thing. And he gratifies the *Divel* exceedingly; who becauſe he do's *Envy* him for, would therefore *Deprive* him of the *Peace* which the Lord Jeſus has left as His Legacy unto us.

But ſuppoſe the man to be not in a *good State*; Suppoſe him to be, *in the Gall of Bitterneſs, and the Bond of Iniquity*; for this man to be now miſled by a falſe Aſſurance, *This* undoes him Totally, Finally, and very Terribly. The *Deſtroyer of Souls* inſults over ſuch a man, and makes that ſhout upon his lamentable caſe, *Aha, ſo I would have it!* The man is involved in many *Labyrinths* of wretchedneſs; he is *Prepoſterous* in all his Applications; like him in *Deut.* 29. 20. who *Bleſſes himſelf*, ſaying I *ſhall have Peace*, while *all the Curſes written in this Book do ly upon him*. And he is under ſuch entanglements, that neither can he *pitty* himſelf, nor can any elſe that wiſh well unto him, *Relieve* his unhappy circumſtances; tis with him, as with that *Idolater*, in Iſai. 44 20. *A deceived Heart hath turned him aſide, that he cannot deliver his Soul, nor ſay, Is there not a Ly in my Right Hand?* It is a thouſand to one but the unhappy man will *Dy Uncured*. And *Then!* there will be no Recovering, no Retrieving of a *Loſt Soul* throughout Eternal Ages. Tho' he

ſhould

should produce never such ample *Testimonials* for himself, of his *Blameless Living*, and *Spotless Credit*, they will not shelter him from the confusion of that Thunder-Bolt, *Thou art a Worker of iniquity, I know thee not.*

This then is the first sort of *Self-Examination* which I suppose by this Time, we see no less *important* for us, than *incumbent* on us.

But

Secondly, There is an *Examination* of our *Wayes*, under which we are to bring our selves. It is the Repeated charge, in Hag. 1. 5,7. *Thus saith the* Lord *of Hosts, consider your wayes.* One of the *Ancients* do's observe upon it, That the *Prophet* there being but a *Young man*, and so, more liable to be sleighted, his Exhortation is therefore set on with a great Authority, *Thus saith the* Lord *of Hosts.* And if *the Lord of Hosts* require us to *Consider our wayes*, who dares omit the doing of it? But to *Consider* them, is to *Examine* them. We should Reflect upon the many *Sins* that we have been guilty of; and be studious to *understand our Errors.* It was bitterly complained of, in Jere. 8.6. *No man Repented him of his Wickedness, saying, what have I done?* That is a Question that we should often Examine our selves withall, *What have I been doing of? What have* I *done, that ha's been provoking to my God, and pernicious to my*

self

ſelf? It was the ſpeech of that good man in Job 13. 23. *How many are my Iniquities and my Sins? make me to know my Tranſgreſſion and my ſin.* We ſhould purſue after that *Knowledge*, by a diligent and impartial Examination of our *Wayes*. As in our Pſalter we meet with, *A Pſalm to bring to Remembrance*; thus, we ſhould uſe the Law of God, as *A Book to bring to Remembrance*, and we ſhould *Remember* all our old miſcarriages, with all the Humbling Aggravations of them.

Thirdly, There is an *Examination* of our *Wants*, unto which we are to count our ſelves obliged. We are to find out what *Corruptions* we yet have to be redreſſed, and what *Perfections* we are yet non proficient in. We read in 1 Theſ. 3. 10. a wiſh for ſome *To perfect what is lacking in their Faith*. We ſhould Examine, what we *lack* in *Grace*, and what we *lack* in *Peace*, and what we *lack* of any *Mercy* from the Lord. By a ſerious Examination of our *Wants* we ſhould penetrate into thoſe Deficiencies, for which we have cauſe to mourn before the God of Heaven; and we ſhould be diſcontented with our ſelves, till we ſee what we *Want* of a *Meetneſs for the Inheritance of the Saints in Light*.

But if we Sufficiently manage a Self-Exa-

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nation on our *State*, we do by Conſequence take in theſe two other Heads of our Enquiries: it naturally leads us to a View of our *Wayes* and *Wants*; which therefore I muſt now once for all enwrap into the ſame Denomination.

Wherefore we may now add.

Propoſition. II.

The Duty of *Self Examination* is very Particularly incumbent on us, in our *Preparation* for the Table of the Lord.

There ought to be a very Induſtrious and Conſcientious *Preparation* in us, for that *Fellowſhip* with the Lord Jeſus, which the Holy Supper will then afford. Our Lord would have a *Room Prepared* for this Ordinance, at the firſt celebration of it; and He will ſtill have an *Heart Prepared* for it. We are told of a Time in John 19.24. which was, *The preparation of the Paſſeover*, that is, I Suppoſe, *the preparation for the Repetition of the Paſſeover*; which uſe to be, when the *Second Day* of *unleavened* Bread fell out, as now it did, upon the *Sabbath Day*. Even ſo, there ſhould be a Time, with us, which we may call, *A Preparation for the Sacrament*. And *We* ſhould oftentimes count a *Whole Day*

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but enough to be ſo laid out. Said *Samuel* in 1 Sam. 16.5. *Sanctify yourſelves, and come to this Sacrifice.* Thus would I ſay, *You are to Sanctify yourſelves, that you may come to the Sacrament.* If *Joſeph* judg'd it proper for him to cleanſe and change himſelf, before his going in before the King of *Egypt*, how much more ought we to get our ſelves well *fitted* when we are going in unto the King of *Heaven*! Our God would have *Purifications* go before the more Sacred and ſolemn *Adminiſtrations* of old: and not ſo much as the *Shovels*, the *Baſons*, the *Fire Pans*, and the meaneſt Veſſels of the ſanctuary, might be uſed, untill an *Holy oyl* had fitted them.

Well, Tis in *Self-Examination*, that their lies a great part of that *Preparation* and *Sanctification* which we are to come unto the Feaſt of our God withal. Let theſe Aſſertions help to ſtate this matter with us.

Aſſertion 1.

We ſhould Examine our *State* before our coming to the Table of the Lord, becauſe tis a Dangerous Thing to come without a *Wedding garment* upon our Souls. We ſhall be Thunderſtruck with an, *How comeſt thou hither?* if we come not in a ſtate of *Grace*. A man in his Natural ſtate, can do no other than *Eat and Drink Unworthily* at the Table of

of the Lord; for he muſt needs *Eat and Drink* under the power of a curſed Enmity againſt the Lord Jeſus Chriſt: he muſt needs *Eat and Drink* without thoſe vertues, in the abſence whereof, he can do no other than here *Take the Name of God in Vain*; he muſt be like the Impenitent that while our Lord Jeſus was hanging on the Croſs, did only Revile Him and Reproch Him there. If our *Names* be not found in the *Genealogies* of the *New-Born*, we may not participate of thoſe moſt *Holy things*. The words, *Eat and Drink*, are not ſpoken to Dead men; they ſuppoſe us to be Not *Dead in treſpaſſes and ſins*: but Spiritually *Alive* before the *Meat* and *Drink* be put into our mouths for our Nouriſhment. None but a Regenerate man can Reliſh the *Fleſh* and *Blood* of our Lord; and the *Doors* of our Souls muſt be *opened* unto Him, by our *Converſion* before He will *Sup with us*, in His *Communion*. Untill we are truly in *Covenant* with God, the *Seals* of that Covenant are very Improper for us, Unuſefull to us. We ſhall receive meer *Bread*, and meer *Wine*, but no *Seal* (or at leaſt no *Seal* of *Life*) in the Sacrament, if by Unregeneracy, we continue *ſtrangers to the Covenant of Promiſe*. It is a mocking of God, for a man to ask for the *Seal* of his Pardon, while he ſtill Hugs and Loves the *Sin*, which he would have to be

Pardon'd. The *Promiſe* of God is made only unto a Repenting and a Beleeving ſinner; what Intereſt ha's he in the *Seal*, to whom the *Promiſe* it ſelf do's not yet belong? We find in Exod. 12. 7. The *Paſchal Lamb* was not to be taſted of, till the *Houſe* were ſprinkled with the *Blood* of it: Even ſo, till our *Soul* be ſprinkled with the *Blood* of our Lord Jeſus, we are very unfit for this *utmoſt Approach* to our Evangelical Paſſeover. The Sacrament ſets a *Seal* to that piece of Goſpel, *He that Beleeveth not ſhall be Damned*. How can any *Unbeleever* ſafely take the *Seal* of his *Damnation*? As one ſays, *Tho Chriſt had not an Hole where to lay His head, yet He will not have a ſty, wherein to lay His Body.* If we *Forget* the Lord Jeſus, all the week, as every unbeleever do's, we ſhall not *Remember* Him at His Table, as we ought to do. Unleſs we *Act grace* upon our Jeſus in the Holy Supper, we ſhall but Affront Him and Abuſe Him there, and bring upon our ſelves the Guilt of profaning a very *Dreadfull myſtery*; but we muſt *Have Grace* before we can bring it into Exerciſe. Before we ſnatch at this *Childrens Bread*, we ſhould ſee whether we are *Dogs* or no. There are a thouſand perils in, by the Soul, that ſhall make an Unworthy and a Violent *Intruſion* upon the Table of the Lord; and the *Unmeet Subjects* that, like *Uzzah* or

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Uzziah, will thus *draw near* unto the God of Heaven, do but *provoke* Him to *Sanctify Himself* in terrible plagues upon them; they find nothing here but what will be more *Deadly* to them, than the *Colocynthis* of old was to the Scholars of *Elisha*.

For this cause must our *State* be now Examined.

Assertion 2.

We should Examine our *Wayes*, before our coming to the Table of the Lord, because our Sins are to be mortifi'd with a Renewed Repentance before our Entertainment there. The *Jews* before their *Passeover*, searched all over their Houses for what *Leaven* might be found therein; and so should we before a *Sacrament*, see that our *Leaven* be turn'd out of Doors. The more *Bitter* that *Sin* has been to us before the Sacrament, the more *sweet* will *Christ* be to us in it. When we come to the Lords Table, we come for a *General Acquittance* of all our Sins; we are therefore to see that we make our *Accounts* even before we come, that we have *Mourn'd* for all our sins, that we have *Turn'd* from all our sins, and that we have thrown away the *Spears* which gave unto our Lord the *Wounds* that we are now coming to the contemplation of. The Body of our Lord

was not to *ſee Corruption* in the Grave, nor will it mingle with any *Corruptions* in our Hearts, which we ſhall *Hate to have reformed.*

We cannot expect any *good News* from our crucify'd Lord, unleſs with *Peter*, we have *wept bitterly* for our Miſcarriages. Would we *Draw nigh to God* in the Holy Supper? our Courſe then muſt be that in *Jam.* 4. 9. *Cleanſe your Hearts, ye Sinners.* But we cannot *cleanſe* them unleſs we *ſearch them.* Without a *ſelf-Examination*, we ſhall bring in our Mouths the *ſweet Morſels*, which we cannot chew upon a Dying Jeſus with.

Aſſertion 3.

We are to Examine our *Wants* before our coming to the Table of the Lord, becauſe we are there to expect the ſupply of our *ſpiritual Neceſſities.*

We ſhould bring *Hungry* and *Thirſty* Souls with us, to this Feaſt of our God; but it muſt be a pungent and a pinching conviction of our *Indigencies*, that muſt raiſe our Appetite. We ſhould ſtudy well to know the *Ails* of our Souls, becauſe we are here to have the Medicines of them diſpenſed unto us; and we ſhould ſeek diſtinctly to know our own *Emptineſs*, becauſe we are here to receive of *His Fullneſs*, in whom all *Fullneſs dwells.* When we come to the Lords Table, He will ask *us*, as He did *them* in *Mat.* 20. 32. *What will ye, that I ſhall do unto you?* And thence we ſhould

aforehand ask our ſelves, *What want we that our Saviour may do for us? what Wiſdome, what Righteouſneſs, what Sanctification, or what Redemption is there, that we have occaſion for?*

We muſt now open our Caſe to the great *Phyſitian* of our ſouls; and it is a *Self-Examination* that muſt enable us to do it.

The Improvement of theſe things remains.

Application.

And, O let the Duty of *Self-Examination* be carefully now attended by us all. Tho' 'tis *mainly* to Communicants that there is now come this Word of God; yet it is not only to them: *What I ſay unto thoſe I ſay unto all.* O that you would *Examine your ſelves. Examine*, let us all throughly *Examine*, what our *State* is before the Lord; and ſo *Examine* this, as at the ſame time to learn what have been the *Wayes* & the *Wants* of our Souls. *Know Thy ſelf*, was ever accounted a very Sage Advice; the truth is, All Divine Wiſdome lies in the *Knowledg of God*, & the *knowledg of our ſelves.* Now, in order hereunto, *Prove thy ſelf*; let a *Self-Examination*, bring our Thoughts to ſome upſhot, about the *ſtate* of our Souls; whether we are the *Children of God*, or the *Children of the Devil?* Whether we are *Iſraelites indeed, in whom is no Guile?* or whether we are thoſe *whoſe Hearts are not right in the ſight of the Lord.*

I would have you to Conſider;

First, That a due care about *Self-Examination* is a very likely Token of *Sincerity*. You shall rarely meet with an *Hypocrite*, whom *Self-Examination* is a frequent or a grateful Thing unto. It argues, *An heart not established with Grace*, when we are afraid of having our selves truly discovered unto our selves. Our Lord intimates in *John* 3. 20. that when men are loth to *come unto the Light*, it shews them and their *Deeds* to be evil. If you decline the most *Critical Incisions* into your own Hearts, tis a shrowd sign of their being *Rotten at the Core*. Those of you that can go from year to year without any *Self-Examination*, have in this rendred that *Self-Examination* thus far superfluous, that without any further Trial you may pronounce your selves, *in the Gall of Bitterness, and the Bond of iniquity*. But when a man loves to be Ransacking every Corner of his own Soul, and is at a world of pains to be *search'd and try'd, lest there be any way of wickedness in him*; this is a blessed sign of his being in a state, in which all men should wish to be. Your *Self-Examining* persons, are usually those, of which we may without Scruple say, *These are the good men that are upright in heart*.

You may do well to consider,

Secondly, That it is beside the daily custom of

of common prudence to live without a thorough *Self Examination.* Men count it a rare and a fine Accomplishment for them to Travel, till they are acquainted with *other men*; they admire the *Traveller*, who *Multorum mores vidit & urbes.* But what a pitiful thing is it for a man to be all this while unacquainted with *himself*; and for his own Soul to be a *Terra Incognita* unto him! certainly 'tis of more concernment for us to understand our *own state*, than to see the *Qualities* or *Attainments* of our Neighbours. We will not thus put our selves off about our own more inferiour Affairs. How solicitously do we consult our Doctors about the *Prognosticks*, or the *Diagnosticks* of our Bodily Diseases? And shall we be contentedly ignorant of what *has been* or *shall be* befalling our immortal Spirits? Many in the World, are so wicked as to request the Information of a Juggling, Lying *Fortune-teller*, what is hereafter to betide them; and shall *we* be less careful to be informed about our own eternal Circumstances? Prophane *Ahaziah* sends unto an Heathen Oracle, to hear whether he were to *Live* or to *Dy*, and shall not we be as desirous to know whether *Life* or *Death* be like to be our portion throughout Never-ending Ages? To be defrauded of our *Silver*, is a vexation to us: but shall it not much more be so, for us to be defrauded of our

Souls? We are not willing that *Another* ſhould put a Trick upon us, and ſhall we do it upon *our ſelves*? Awake, ye Immortal Souls; O Awake; and Examine whether GOD be thy *Father*? whether CHRIST be thy *Surety*? and whether *Heaven* be thy *Inheritance*; yea or No? You ſay, *I hope tis ſo*! But Man, art thou *ſure* of it? what if thou ſhou'deſt immediately be arreſted and ſummoned unto an Appearance before *God the Judge of all*? canſt thou upon good ground ſay, *I have made my peace with Him*? Our pretence is that in *Heb.* 11.10. *To look for a City which has Foundations*. Methinks then we ſhould ſee to this, *That we be not without an hope that has Foundations; that we build upon ſure Foundations in looking for the City*. We love to ſee a ſecurity for our outward *Eſtate*; and why do we not get our *inward* ſettled? You ought alſo to Conſider,

Thirdly, That you ſhall at ſome time or other come under the *Examinations* of the dreadful God himſelf. He does indeed forever know the ſtate of every individual perſon in the World; nor do the *Flaming eyes* of Him that *ſearches the Hearts* of us all, need any *Glaſſes* or *Fetches*, for the exploration of us: But He will to *Examine* us, that all Men ſhall alſo know, *what we are*. Perhaps God may lead you into ſome *Notable Temptation* before

you

you leave the World; and this *Temptation* will make it evident, whether you have been an *Abraham*, or whether you have been an *Ananias* and *Sapphira* all this while. Or, however, there will come, *The Judgment of the great Day*, wherein you & I & every one shall stand *Naked* in the view of Heaven and Earth. Thy *Name* shall then be particularly called upon; and it shall be asked then, *Did this man sincerely close with his Maker and his Mediator? was he sincere in his Pretences to be my Servant devoted to my fear?* Alas, if thou art now detected to have been but a *Stage-player* in all thy Christianity, O the *shame and everlasting Contempt* which thou wilt then be expos'd unto! To be Pillori'd in that vast Assembly, with such an Inscription as *this* upon thy Breast, *All this Persons Faith was Forgery!* Tis an hard Heart that shakes and breaks not at the fear of this, and that cries not out, *Lord, I am afraid of thy Judgments!* Give me leave to say with him in *Job* 13. 10. *Is it good that God should search you out? or as one man mocketh another, do yee so mock Him?* Our *Self-Examination* is the only prevention of it.

Now for the well-management of this work, I would only say.

First,

Proceed after a *Regular* and an *Orderly* man-

manner, and with a Wonderful *Strictneſs*, in your *Self Examination*.

You ſhould *Retire* yourſelves; he that would *meddle with this wiſdom*, ſhould *Separate himſelf*. Take *Time* for it; and be not like the Duke D' *Alva*, who being asked, whether he had obſerved a late *Eclipſe* anſwered, *I have ſo much to do on Earth, I have no time to Look up unto Heaven*. So, Have not ſo much to do *Abroad*, that you have no Time to look *within*; but allow yourſelves *Time* to be *Alone*. When you are thus *Retired*, then begin with an Humble and an Hearty *Prayer* unto the God of Heaven. Be ſenſible, That a *Deceitful Heart* will but illude you, if a *Merciful God* ſhall not Aſſiſt you; and Remember, That the Lord Jeſus hath bid you to come unto Himſelf, not only for *Gold Tryed in the Fire*, but alſo for *Eye-Salve* which may ſtrengthen you to diſcern that *Gold*. Fall down before the Lord with ſuch a Supplication as that in Pſal. 119.23. *Search me, and Try me, O God*; and add, *Lord help me now, to Search and to Try my ſelf, and lead me in the way Everlaſting*. Zealouſly Implore the *Father of Lights*, that He would not leave you in the *Dark* about the *State* of your own Souls. Beg that the Eternal Spirit of God, would put forth His Righteous Operations, either as a *Spirit of Bondage*

or

or as a *Spirit of Adoption* in you; and that He would lead you into *all Truth*. Have then, at hand, a Competent Number of Good Scriptural MARKS, by which a *good State* is Characteriſed in the word of God. You have many of theſe therein ſcattered here & there: and Eſpecially, *The firſt Epiſtle of John* is full of them; beſides other whole paragraphs in this *Book of Life*; ſuch as the *Fifteenth*, the *Twenty fourth* and the *Twenty Sixth* Pſalms, and ſundry Octonaries of the *Hundred and Nineteenth*, which deſcribe the *Heirs of Life*. Here you may Read the *Conditions* of them that ſhall be ſaved; Oh do not ſhun the *Trials* of the *Scriptures*; tis the Temper of *Hypocrites*, which *Tertullian* found in *Hereticks*, to be *Lucifugæ Scripturarum*. i.e. ſuch as care not to be *Tried by Scripture-light*. Theſe being laid before you, require of your ſelves now a moſt *Exact Account* thereabout. Ask, *Am I thus or no?* ask, *do* I *thus or no?* ask, *have I this or no?* Preſs a Direct Anſwer, and let not your Hearts Flam you off, without a *Punctual*, a *Poſitive*, and a *Peremptory* Reply to your Enquiries. Deal by your own Hearts, as you would by a *Slippery Fellow* who declines to let you know, what he is; you ply him and Pump him with Importunate *Interrogatories*, untill you fathom him.

Secondly,

Be duly *affected* with the State, in which upon your *Self-Examination* you may perceive yourſelves to be.

The Children of men are but in *One* of thoſe two States. Either, they are the *Sheep*, that muſt at the *Right Hand* of the Lord Jeſus, Except a, *Come ye Bleſſed, Inherit the Kingdome*! or elſe they are the *Goats*, that muſt at the *Left Hand* of the Lord Jeſus, Expect a, *Depart ye curſed, into Everlaſting Fire*!

If upon Examination, you find yourſelves in a *Good*, Juſtify'd, Sanctify'd, State of Soul; Oh then, *Comfort yourſelves with theſe words*: Comfort yourſelves againſt all the Griefs, & all the Fears, that may oppreſs you. Imagine, That you now hear that Voice from the Lofty Battlements of Heaven reaching to your Ears, *Child*, Be *of Good cheer, Thy ſins are forgiven thee!* And, methinks, one ſuch Intimation as that, may ſwallow up all the Troubles which *this Life* is made uneaſy with. Hereupon likewiſe offer up your moſt *Raiſed Praiſes* unto the Great God, who ha's thus *call'd you out of Darkneſs into His Marvellous Light*. Go ſing the Beginning of the *Hundred and third Pſalm*; and let the *High Praiſes* of God be ever ſounding in your ſouls; and be often thinking therewithal, *O*

what shall I render to the Lord, for all His Benefits?

But what if you find your Souls in an *Ill-State*, upon your best Examination? what if you find that your Souls are not yet by *Effectual Calling* brought into the *Bundle of Life*? and that still, *God is Angry with you every day?* Oh Then, tremble to Continue as you are. Betake yourselves immediately to such Transactions with the *Blessed God*, as may bring you into a *Blessed State*. Immediately, Renounce and Forsake all the *Idols* of your Souls; and without any more ado, give up yourselves unto God in Christ, by *a Covenant never to be forgotten*. Been't so mad, as to ly down in the Top of a *Mast*, from whence you are alwayes ready to drop into the Roaring Horrid Floods of ever-burning Brimstone. Holy *Bolton* would say, *I would not be in my Natural Estate again, so much as one Hour, for a thousand Worlds; lest I should happen to Dy in that Hour, and my Immortal Soul be lost forever.* Oh that the Gracious God would inspire you all with a just Horrour at such a Dangerous and such a Damnable state, as that of Unregeneracy! Man, How canst thou Endure to remain among the Wretched slaves, that are *Led Captive by the Divel at his will?* or be every Hour obnoxious to the *Vengeance of Eternal Fire?* Let thy Awakened

wakened Soul, fly faſter out of this Eſtate, than *Lot* fled out of *Sodom*, when the Hot wrath of God was going to conſume it; and let thy Cry be like that of thoſe that ſaw the Earth Rumbling and Gaping under them of old; *Lord, ſave me, I periſh:* Oh Never be at *Reſt*, untill you have ſome cauſe to Hope, That you are going to, *The Reſt which remains for the people of God forever.*

Væ miſeris nobis, qui de Electione noſtrâ nullam adhuc Dei Vocem Cognovimus, et jam in otio quaſi de ſecuritate Torpemus.

Thirdly,

Let none of the *Due Times* for *Self-Examination* ſlip without your making of it.

And here Let me ſay; Firſt, *This Day*, even the *preſent ſeaſon* is a proper ſeaſon for your Self Examination; *This day*, on which you have this voice and call of Heaven ſounding in your Ears, O *Examine yourſelves*; take *This day* for the doing of it. What if you ſhould before you Riſe from the Seats which you are now upon, receive that Meſſage, *Set all in order for thou ſhalt dy before many Days are out?* What if it ſhould be ſignify'd unto you, as it was to the Muck-worm in the Parable, *This night thy Soul ſhall*

be Required of thee? Would you not presently enter upon some Examination, *Am I one that the second Death shall have no power over?* Well, then be advised; This is as like to come upon you as *Not*. Oh then do not Procrastinate your *Self-Probation*; tis a thing not to be Delay'd, or Dally'd in: Indeed *Every Day* is a season for it. A *Watchful Christian* will not find it easy to sleep in that Evening wherein he ha's not clear'd Accounts between God and him. Our liableness to a speedy and a sudden Death, makes this a fit Question for us to sleep withal, *If I Dy this Night is my immortal Spirit safe?* Moreover, Every solemn, settled, Fixed *Meditation*, brings a season for it. When we are in a Daily course thinking on the Things of God, we should first *Enlighten* our minds, and then *Enliven* our Hearts; now in that second part of our work, we should mark, what our own *Failings* have been about that point which we have been meditating of. May the Children of *Isaac*, accustome themselves to this Ingredient in their meditations!

Once more, A Time of *Affliction* is a Time for *Self Examination*. Is it with us a Time of Affliction upon our *Inward man?* We are then to do like *Asaph*, who then said, in Psal. 77. 7. *I Communed with my own Heart, and my*

spirit

Spirit made diligent ſearch. Tis now ſeaſonable for us to Examine, *Why art thou caſt down, O my Soul?* and, whether we can ſay *My God, My God*, as well as, *why haſt thou forſaken mee?* Or, *Is it* with us a Time of Affliction upon our *Outward man?* We are then to do what is propounded, in Lam. 3.40. *Let us ſearch and Try our Wayes, and return unto the Lord.* It were now ſeaſonable for us to Examine, *Why am I thus?* and whether we are thoſe for whom, *All things ſhall work together for good?*

But finally, when we are Approaching to the *Table* of the Lord, *Then* tis that we are more peculiarly to *Examine* our ſelves.

And there are two Caſes of Conſcience, which I am now to Endeavour your Satisfaction in.

The firſt Caſe.

What **Signs** of a *Good State* are thoſe, after which the *Self-Examination* of every Communicant ſhould make Enquiry.

To be Particular.

First. Every Communicant ſhould *Examine* himſelf, whether his *Knowledge* be competent,

pertent, and whether his *Belief* be Orthodox.

You must *Examine* your selves in the first place upon this point;

Am I able to Discern the Lords Body in the Lords Supper?

The well-known words of the Apostle testifie this unto us; That when we come to the Lords Table, we must have not only such a *Rational*, but also such a *Christian* Exercise of our *Understandings*, as to be capable of Distinguishing the *Sacramental* Bread and Wine, from what is *Common* upon every Table, and to be sensible of the *Use* and *End* which these Elements are here devoted unto. The *Lords Table* must not be look'd upon as, *An Altar to the Unknown God*. To admit *Children* unto the *Communion-Table*, is a thing worse than *Childish*; it is not less than *Folly* to Receive hither those who are *Natural Fools*; and it is a perfect *Phrensy* to put these *Mysteries* into the Hands of those, in whom a crazy *madness* would rather call for *Hellebore*. We must have in us the Conceptions of a *Reasonable Creature*, before we intermeddle in this *Reasonable Service*. If we have been so *Uncatechised*, as not know, *who* the Lord Jesus is, nor, *How* a Fellowship is to be maintained with Him, in this Ordinance, We are to stay till we are better acquainted with the *First Principles of the Doctrine of Christ*.

You must pass on to *Examine* your selves, thus much further;

Are the Fundamental Articles of the Christian Religion duely Apprehended and Entertained with me?

An Ignorance of ſome *Extra-fundamentals*, may be in ſome perſons *Tolerable*, becauſe *Invincible*. And a *Diverſity* of *Opinion* thereabout, is no juſt *Bar to Communion*, where the perſon ſuppoſed to *Err* may yet be ſuppoſed to have the *Spirit* and *Image* of Chriſt Jeſus in him; an Excluſion from *Communion* upon this account, is uſually the effect of that uncharitable and phariſaical *Pride*, which has a thouſand times already ſet the Cornfield of our Lord on fire. But as to things that concern the *Foundation*, we are to know, *That the Soul without knowledge is not Good*. If we are not only *Erroneous* but *Heretical*, the Flocks of the Lord Jeſus are to drive us from them with ſuch a zeal as the Apoſtle *John* uſed unto *Cerinthus*, or ſuch as was uſed unto *Marcion* by that *Smyrnian* Angel, *Polycarp*. If we have the *Leproſy* in our *Heads*, we may not come into the *Camp* of the Lord Jeſus. Briefly, Being well fixed and ſettled, in a perſwaſion, *That the Scriptures are the inſpired and unerring Word of God*, containing all that we are to *Think* or *Do*, in order to our Happineſs.

We are to Know and Believe,

'That there is a *Firſt Being*, who being *one* God 'in *three Perſons*, Infinite, & *Eternal* in all perfections, 'has from Everlaſting *Decreed* all that is, and is the '*Maker* and *Ruler* of all other Beings.

'That this God created *Man*, with an *immortal* Spi'rit, in an Earthly Body, and Enduing him with a *Di'vine Image* told him, that if he *Did well*, he and his 'ſhould *Live*: but otherwiſe *Dy every Death*.

'That this Man, at the ſolicitations of *Devils*, diſo'bey'd his Lord, and all his Children *falling* in him, 'and with him, are *Born* horribly depraved and defiled, 'and continually adding *New Rebellions* againſt the 'moſt High, are thereby expoſed unto *every Curſe* of 'a Righteous and a terrible God.

'We are to Know and Believe, that the *Second* '*Perſon* in the Adorable Trinity, took upon Him the

Nature

'*Nature* of *man*, and therein fulfilled the *Law* of God, 'and underwent the *Wrath* of God, and now ever 'Lives to make *Intercession*, having *all Fulness* in Him, 'that He may convey Life unto as many as Embrace 'Him for their Lord and Saviour.

'*That all among the* Lost Children of Adam, *who are* 'chosen *unto such Happiness, are in the Time appointed* effe-'ctually Drawn and Call'd *unto the Lord Jesus, by His* 'Holy Spirit; & *brought into His* Church, *for the Edificati-*'on of *which He hath Instituted several* Ordinances; *and* 'do *Receive and Enjoy from Him the* priviledges *belonging* 'to the Children of God, *partly in this world, and more* 'fully *in the world to come for ever; while all others are* 'everlastingly *separated from the* Favour *and* Fellowship *of* 'the *Lord Jehovah. That this God-man, is now in the* 'Third Heaven, *improving of* His Angels *for the Service* 'of His people, *and will ere Long Return from thence into* 'this *Lower World*; *and having* Summoned *and* Examined 'every one *of mankind the* Dead *thereof all being* Raised *for* 'that *End, pass an Irreversible Doom upon each one, either* 'to Everlasting punishment, *or to* Life Eternal.

We are to Know and Believe Lastly,

'That we are bound to *Love* the God of Heaven 'with all our *Heart*, and *Soul*, and *Strength*; and that 'for His Sake, we are to *Love our Neighbours* as our selves. 'But that, whereas, when we have done the *Best*, we 'have no *Righteousness* of our own to Recommend us 'unto God: nor indeed have we *strength* to do any spi-'ritual *Good* at all; it imports us to Rely upon the Lord 'Jesus Christ alone, for the Imputation of that *Righte-*'*ousness* and Communication of that *Strength*, which may 'bring us unto Blessedness.

Yea, Thirdly,

We should carry our *Examination* on to this,

Is my Knowledge and Belief ſo Powerful, Effectual, Saving, as it ought to be?

Are our Souls *Illuminated* by a Saving Operation of the Eternal Spirit on them? Is the *Light* of Divine Truth within us, become *Irreſiſtible*, and *Ungainſayable*? Is the Truth of God ſo ſtrongly imprinted upon us, that we can give the *Martyrs* anſwer to the Sophiſtry of all oppoſers, *Tho I can't Learnedly Diſpute for the Truth, yet I can Readily Dy for it?*

Have we a *ſenſe* of Truth, and do we *Taſt* and *See*, that, *The Lord is Good*? Is *Experience* joyned with our *Speculation*; and inſtead of being ſwoln like Bellowes or Bladders, by that which when *Unſanctify'd*, *puffeth up*, can we ſay, *Now mine Eye ſees, I abhor my ſelf?* Are we come to judge of things with a *Spiritual Eye*; and admire, and adore the things which the world counts *Fooliſhneſs?* Is our *Wiſdom* ſo *pure*, that it puts us upon Mortifying all Diſpoſitions, that are contrary to God within us? Is our *Affection* raiſed, by what we underſtand; and do's our *Love abound yet more and more in all Knowledge and Senſe*? And is our *Obedience* thereby promoted, ſo that *Knowing of theſe things*, we are ſo *Happy as to do them?*

Secondly, A Communicant ſhould *Examine* himſelf, Whether his **Repentance** be, *The Repentance which is not to be Repented of.* And what is true *Repentance*, but, *A Grace of God whereby a Sinner with Grief and Shame for Sin, Turns from it, unto the Eternal God?*

While we are Impenitent, there is, *Nothing pure* unto us. As the Lord of old ſaid, in Iſa. 1. 15. *Put away the Evil of your Doings,*

Ceaſe

Ceaſe to do evil, Learn to do well; that's Repentance; and it follows, *Come now, and let us Reaſon together.* Thus do's our God ſay unto us, *Firſt Repent of Evil Doings, and come* NOW *to my Holy Table.* We muſt Examine whether we have got the *Sour Herbs* of Repentance for Sin in our Souls, before we come to the *Paſſover* of our Lord. It was the purpoſe of the Pſalmiſt, in Pſal. 26. 6. *I will waſh my Hands in Innocency, ſo will I compaſs thine Altar, O Lord.* The like ſhould our ſtudy be, *I will waſh my Soul in Repentance, and ſo will I come to the Table of the Lord*

We are then particularly to Examine our ſelves,

Have I had ſuch a Conviction of Sin, as to change my mind about it?

Are we Convinced, That we have been Guilty of *All Sin*, both *Original* and *Actual?* and, with Horror do we cry out, as he in Pſal. 40. 12. *My Iniquities have taken hold on me, they are more than the Hairs of my Head, therefore my Heart faileth me!* Are we alſo Convinced, that *All ſin* is a moſt *Odious* and a moſt *Dangerous* Evil? and can we feelingly acknowledge that, in Jer. 2. 19. *It is an evil and a bitter thing, that thou haſt forſaken the Lord thy God?*

We are likewiſe to Examine our ſelves,

Have I had ſuch a Contrition for ſin, as to Break my Heart for it?

Have

Have we Heartily said, after the Psalmist, in Psal. 38. 18. *I will be sorry for my sin?* Are we so far from *Laughing*, that like *Peter*, we fall to *Weeping*, when we recount the Follies of our *Youth*? Is it with a *pricke Heart*, with a *Rent Heart*, with a *Broken Heart*, that we Look upon the Faults of our Ways? Do we spend upon our sins, those just passions, in Ezek. 36. 31. *Ye shall Loath your selves for your iniquities and Abominations?*

We are further to Examine our selves?

Do I make such a Confession of Sin, as may argue a Spirit without Guile?

Have we followed that Example in Psal. 32 5. *I acknowledge my Sin, and mine Iniquity, I have not hid?*

Have we *vomited* up our sins, by ingenuous Declarations of our Dissatisfactions at them? and have we found it as uneasy to retain them, as a Cup of *Trembling*, or, *poyson* in our Bowels? Have we very *penitently* confessed our sins unto God; like the Prodigal saying, *I have sinned, and am unworthy?* And have we done it very *particularly* too; like the Apostle, saying, *I was a Blasphemer, a Persecutor, and Injurious?* Have we also confessed our sins unto *Men*, when we have *injured* them by sin, like *David* saying, *Lord, I have sinned and wronged these Sheep?* Or, when we have *Assisted* them in sin like *Josephs* Brethren saying, *We have been verily Guilty together?*

We are moreover to Examine our selves,

Do I make such a Recession from sin, as to have no more to do with Idols?

Have we come to speak from the bottome of our Souls,

Souls, after him, in Job 34. 32. *That which I see not, Teach thou me, and if I have done Iniquity, I will do no more*? Are we come to an *Universal Controversy* with all sin? So, that in our *Heart* we *Loath* every sin, and can say, I *hate every false way*? and in our *Course* we *Leave* every *Gross* sin, and are among those, who, *Do no Iniquity*! Have we parted with a *Right Eye*, and a *Right Hand*, which we have beheld offensive unto God? And are we come to an *Everlasting Separation* from all Sin? So that we have given a *Bill of Divorce* unto our former ill-practices, never to be Repealed, never to be Reversed? Is every *Evil Spirit* cast out of us, with that Charge and Charm sufficiently laid upon it, *Return no more into them*?

Finally, We are to Examine our selves,

Have I throughly Turned unto that God, who will abundantly pardon?

Is our Character that, in Acts 26. 18. *Turned from the power of Satan unto GOD*? Is God now become unto us, all that the *Flesh*, and the *World*, and the *Devil* was heretofore? Do we seek the *Glory* of God as our *Last End*? and is there within us a Noble *principle* that will not Endure to think of Living upon any less Account than this, *That God may be Glorified*! When there is proposed unto, us, That Blessedness of, *Being the Vessels in, and by which our Glorious Creator and preserver may have His Beautiful perfections for ever presented unto the Contemplations, Admirations, and Adorations of the World*, are our Souls marvellously taken with it? Are our Expanting Souls Transported, Ravished, Overcome at the Thought of this; and is it our Outcry thereupon, *This is all my Salvation and all my Desire*? Do we also seek the *Favour* of God, as our *Best Good*?

Are

Are we come to say with *Jacob*, *if I have God, I have much, I have All?* and with *David*, *If the Lord be my Portion, I have a Goodly* Heritage? Had we rather undergo any misery, than be in the condition of them, with whom, *God is Angry every Day?* And have we an unutterable value, for the *Light of his Countenance*, at whose Fiery Rebukes the most ponderous *Mountains are overturned*? Shortly; Do we choose *God* above *All*: Should the Eternal God say to us, as to him, of old, *Ask what I shall give thee*; would we overlook all the *pleasures*, and *profits*, and *Honours* of this Earth, and say, *Lord, That I may live unto thee, and with thee for ever! O give me this, and it sufficeth!* And is *God* unto us, instead of *All*? Suppose we have lost never so many Creature-Comforts, yet would an Interest in God enable us to say, *'Tis but a Cup of Water spilt unto him that has a Fountain at the Door!* And like the famous Italian, Do we Reckon, *That the Riches of both* India's *are not worth one Days Communion with God!*.

Thirdly, A Communicant should *Examine* himself, whether his FAITH be, *The Faith of Gods Elect.* And what is true *Faith*, but, *A Grace of God, whereby a Christian do's embrace the Word of God, and the Lord Jesus Christ as therein Exhibited.*

We are told in *Heb* 11.6. *Without Faith it is impossible to please God.* Even, Even so, at the Lords Table, *Without Faith it is impossible to find Christ.* We are coming to a rich Banquet but it is *Faith* by which we are to feed upon it. We cannot *see* what is upon the Holy Table; much less can we *Take* it, *Eat* it, *Drink* it,

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in a due manner, if we have no *Faith* in our Souls; and we shall at best have but a *Seal* unto a *Blank*, in this Glorious Ordinance.

We are then particularly to Examine our selves,

Do I yield a full Assent and Consent, unto the whole Word of God?

Can we truly say with him, in Acts 24. 14, I *believe all Things written in the Law and the Prophets.* When we look upon all the Revelations which the Lord in the Scripture has made unto us, do we say, *These are True and Righteous altogether?* Yea, do we find our Hearts Closing therewithal; and can we accordingly profess as in Isa 39. 8. *Good is the word of the Lord.* Of the *Doctrines* in the Bible, have we that Resentment; *These are pure words, like Silver purify'd seven times?* Of the *Commandments*, do we say, *These Laws are Holy and Just and Good?* Of the *Promises* do we say, *These are great and precious Promises?* Of the *Threatnings*, do we say, *These Words are True from the Beginning, and these Righteous Judgments endure for ever?* In fine, Have all the Oracles of God, that Reputation with us, in 1 Tim. 1. 15. *Faithful sayings, and worthy of all Acceptation?*

We are furthermore to Examine our selves,

Have I been very sensible of the wretchedness, which the Word of God assures me to be lying under?

Have we been so Humbled as to see our selves in that Rueful and woful plight, in Rev. 3. 17. *Wretched,*

miserable, and poor and blind, and naked? Have we thus brought to see and say, *If I sit still I Dy*? and yet have we with much Distress, and Anguish found our selves unable to *stir*? Have we seen our own *Guiltiness*, and cry'd out, *O my wages is Death*? Have we seen our own *Worthlessness*, and cry'd out, *O my Righteousnesses are as Filthy Rags*? Have we seen our own Impotence, and cry'd out, *O Wretched man, that I am, who shall deliver me*! And have we had such black visions of our own wretchedness, as to be filled with an Holy *Violence* of Soul, to be delivered from it? Have we been in such Agonies of mind, that the Glad Tidings of a *Redeemer*, had as Refreshing a sound unto us, as a *Zoar* had unto *Lot*, as the *Serpent* of *Coper* had unto a stung *Israelite*, or as the *City* of *Refuge* had unto a poor *Man-slayer*, or as an *Ark* would have had unto the drowning Giants of the Antediluvian World?

We are hereupon to Examine our selves,

Have I Repaired unto the Lord Jesus Christ, as the Saviour which the Word of God adviseth me unto?

Have we with moved, melted, affected Souls considered the Lord Jesus Christ, under that Endearment, in Col. 1. 19. *It hath pleased the Father, that in Him should all Fulness dwell?* And hence we have gone to Him, with a Lively *Hope* and *Trust*, that His *Fulness* will make us happy? Have we beheld the Lord Jesus, as the *only* and the *mighty* Saviour of Souls; as one *Able to save unto the uttermost*; and as one that *will not cast out those who come unto Him*? Have we gone to the Lord Jesus, as to the Redeemer appointed and anointed by God for our Help; and have we Rely'd upon Him, for both *Repentance* and *Remission of Sins*? Have we with a satisfy'd Eye look'd upon the Lord Jesus Christ, and when we have *beheld that King in his Beauty*,

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have we said, *In this Lord alone have I Righteousness and Strength*? and have the Executions of all his Offices bin welcome to our Souls? have we prized all that Salvation which He is the Author of?

Fourthly, A Communicant should *Examine* himself, whether his Love be, *The Love which fulfilleth the Law*? The Lords Supper is a *Love-Feast*, and we should have a *Love-fire* at it. There is a twofold Love, which a Communicant should Examine himself about.

First, We must *Examine* our selves about our Love to GOD. And what is that Love, but, *A desire of Union with God, and a Respect to all that hath the Name of God upon it*?

When we come to the Lords Table, we see, *That God SO Loved the World*, as cannot be comprehended by finite Mortal Man. Well, we are now to Examine, whether we *So love God*, as to *Abide in His Love*!

We are then to Examine our selves upon this,

Do I love God with all my Heart, with all my Soul, and with all my Strength?

Is the Love of God in all our *Hearts*? and is our *Understanding* employ'd frequently, seriously, pleasantly, upon Him? Have we so many *Thoughts* upon God every day, that we may say, *How Great is the Summe of them*? Have we many contrivances in our minds, how to advance His Interest; often pondering, *What Service is there that I may do for God*?

Is the Love of God in all our *Soul*? Do's our *Will* cleave and cling to the Blessed God, as the most amiable Object whatsoever; saying, *Whom have I in Heaven but God, or whom on Earth besides Him?* And for our *Affections*, is that the Language of our Souls, *The Lord is my portion, I will hope in him?* and that, *I will rejoice in the Lord, and Joy in the God of my Salvation?* and that, *The Desire of my Soul is to thy Name?*

Once more, Is the *Love* of God, in all our *Strength*? Do we Lay out our *Strength* for Him? If He have not had the *Strength* and *Youth* of our years, do we Recal that wicked *Alienation*, with extream Sorrow and sadness of Soul? Do we give unto God the *Strength* of our *Estate*? & not only *Give a portion* out of it unto *pious uses*, but make a Dedication of it all unto the Lord, so that it shall be subservient unto *His praise*, while we are providing for our own, secular Accommodations with it?

We are to Examine our selves upon this also,

Do I Love the Things of God, because I see His Dear Name imprinted on them?

Do we Reverence the *Image* of God, even in the meanest person whatsoever! Do we account the *Saints*, as, *The Excellent in all the Earth?* While the world says of them, *They are not worthy to Live*, do we say of them, *The World is not worthy of them!* Are the *Truths* of God so dear unto us, that we count them worth being *Earnestly contended for?* Being of his Resolution, *Let the Skie fall, and Heaven tumble on our Head, rather than one crumb of Truth should be Lost?* And as for that blessed Repository of them, the Holy Bible, can we say, *Oh how I love thy law!* do we say, *'Tis more desirable than much fine gold, and sweeter than the Hony Comb?* Are we conversing with it, until

our *Hearts* are become, as 'tis expressed about one of the Ancients, *The Libraries of the Lord Jesus Christ*? and can we, like that Renowned Prince, prefer the *Scripture above a Scepter*?

Are the *Ordinances* of God so precious with us, that we can say, *Lord, I have loved the Habitation of thy House*? Would we count a *Banishment* from the Sanctuary one of the worst *Calamities* in the World! Can we cheerfully encounter any *Difficulties* that we may *Dwell in the House of the Lord* Would we look upon *brown Bread and the Gospel*, as very good Fare: and can we say, *A Day in thy Courts is better than a thousand*?

In fine, Are the *Works of God sought out* by us, and do we *take pleasure* in those *Wonderful Works*? Do we delightfully trace the *Footsteps* of God in the works of *Creation*? Are we not only *Rational*, but also *Religious* Beholders of all Beings, from the *Stars* in the Firmament, unto the *Stones* in the pavement and is that the shout of our Souls thereupon, *O the power, the wisdom, the Goodness of that God, who made and keeps all of these*! Do we likewise observe the works of *Providence*, and *Sing unto the Lord, because He has done Excellent Things*? Especially, Are we Reconciled unto the most Bitter *Dispensations* of the most High towards *our selves*? Do even *Corrections* and *Afflictions* which the *Providence* of God visits us with a!, not rift our Spirits; but can we say with *David*, *It is Good for me that I have been afflicted*? and can we say, with another, *I can take any thing well at the Hands of God*?

Secondly, We must *Examine* our selves, about our *Love to MAN*. And what is this *Love*, but, *A benevolence to all men, and a Complacence in Good men for the sake of God*?

Murderers may not come to the Lords Table: but what are we better, without, *The love of our Brother*? If we give our own *Bodies to be burned*, and have not *Charity*, *it profits nothing*; nor will it profit us *any thing*.

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for us to come where the *Body of the Lord, is Broken*, if this *Charity* be absent from us.

We are therefore to Examine our selves upon this,

Do I desire the Welfare of all men as truly as my own?

Do we, like the *Compassionate Samaritan*, count every one our *Neighbour*, that wants our pity? and can our Love extend it self not only unto *Strangers*, but unto Enemies? Do we *Lament* and *Bewayl* the miseries of our Fellow-worms; like our Lord, of whom 'tis noted, that when he saw a man labouring under a Complicate *Surdity* and *Aphony*, then, *He sigh'd*? Especially do our hearts bleed over, the *Spiritual miseries* of other men; wishing and Longing for the Day, when, *The Devil shall not deceive the Nations any more*? Are we therewithal ready to do our utmost for the Redress of these Miseries & count we no *Warm Prayers*, no *Good Turns*, too much for the Comfort of such as are in their Distresses? Tho' our *Charity do begin at home*, do we see to it, that it *End* not there; and can we act according to that Golden *Rule*, *Do as you would be done unto*? In *Giving*, do we show the same *Concern* and the same *Friendship*, that we would expect from others in evil *Hours*? In *Forgiving*, do we generously pass by more than *seventy seven* provocations, and are we like those that have been famous for this Temper, *To be sure to do a Kindness for an Injury*?

We are moreover to Examine our selves upon this,

Do I place a peculiar delight in them that fear God and keep his Commandments?

Tho' all men have our *Courtesy*, yet have Holy and Gracious and Renewed men, the *Benjamines* Mess of our Dilection. Do we discern a peculiar Beauty and Sweetness

ness in them that are *Born again*; and will not this or that *Little humour*, like a Scar upon them, extinguish their Interest in our Hearts? Yea, tho' they may think *meanly* of us, yet (as *Calvin* of *Luther*) can we think *highly* of them? and has the *Houshold of Faith* a peculiar share in our Bounty, while we *Do good unto all*? Above all, are we as true Members in the *Mystical Body* of our Lord Jesus, every day concerned for the Good of the Whole? Truly, *We are passed from Death to Life if we love the Brethren.*

It were very desirable for us in a *Self-Examination*, to go over all of these *Articles*; and there will be this Advantage in this Exercise, *That our Enquiring after the Grace of God in our souls, will put us upon the Exercising of all that grace.* When we Enquire, whether we have the *Graces* of the Holy Spirit in us, indeed this is the best way to satisfie our own Enquiries. Let us with our *Ejaculations* unto God, as we go along, *Profess and Renew the gracious inclinations of our own Souls.* Let him who *doubts* whether he *Lives*, prove it by moving, walking, Doing the Actions of them that are *Alive*. Your *Self-Examination*, may as it were draw forth all your *Graces* into the Field, and gloriously *Exercise them* as to all the postures and powers of them there; by which means you will even *Feel* your own Regeneration.

But I ought to consider the Circumstances of those who may happen to be so straitned in Time, That they cannot go thro' such a *Long Work* as has now been set before them. Wherefore, For the Relief of such Necessities, I briefly single out, a few Notes, which you may more suddenly and speedily Try your selves upon.

Questions upon Repentance.

Quest 1. Am I at so hearty pains for no *Outward* and *Earthly* Thing, as I am for the *Mortification* of every Lust?

Quest. 2 Are *Afflictions* themselves welcome to me, when I see my Sins thereby Embittered and subdu'd?

Questions upon *Faith.*

Quest. 1. Is my Soul extreamly affected with the Blessed *Fulness* and *Glory* which is in the Lord Jesus Christ?

Quest 2. Do's my Heart most Affectionately close with the *Gospel-way of Salvation by Jesus Christ*, so as cheerfully to venture the Life of my Soul upon it?

Questions upon Love.

Quest 1. Do's any thing that has a Tendency to promote the *Honour of God*, readily embraced with me, as a thing more desirable than all the Riches in the World?

Quest. 2. Do I count no *Service* too much to be done for the *people of the Saints of the most High?*

Ask yourselves these things; and O be much afraid of such a Doom as that in Jer. 2. 37 *The Lord has Rejected thy Confidences, and thou shalt not prosper in them.*

But suppose a person be still in the *Dark* about their Condition! This is,

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What shall be done by Them who after *Self-Examination*, are still under such Fears about their *Good State* as that they dare not come unto the Table of the Lord?

Some Notice must be taken of such Dejected Souls; and may *He* that is *Anointed* to give unto *them that mourn in Zion, the Garment of praise for the Spirit of Heavineſs*, bleſs theſe words unto them!

First, *Cheriſh* not ungrounded *Fears*; for the more you *do*, the more you *may*. One ſays well concerning theſe *Fears*, *They are like Thiſtles, a Bad Weed, but growing in Good Ground*. Indeed they commonly grow moſt in that *ground*, where there is leaſt *ground* for their Growth; and it is becauſe *Good Hearts* do too much Nouriſh and Indulge them. A *Complaining, Repining, Diſconſolate*, ſort of Temper is too much humoured by many pious perſons, as if it were pleaſing unto God; whereas, *God loves a Chearful giver*. Are you under ſad *Fears* about yourſelves? Let me ſay to you, as the Angel ſaid unto the Melancholy Prophet, in 1 King. 19. 9. *What doeſt thou here?* You muſt get up, and ſeek till you find ſome Remedy againſt your *Fears*.

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The ſecond Caſe.

What ſhall be done by Them who after *Self-Examination*, are ſtill under ſuch Fear about their *Good State* as that they dare not come unto the Table of the Lord?

Some Notice muſt be taken of ſuch Dejected Souls; and may *He* that is *Anointed* to give unto *them that mourn in Zion, the Garment of praiſe for the Spirit of Heavineſs*, bleſs theſe words unto them!

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Don't ſweel away week after week in this *Fearful* Diſpoſition, but be *Vigorous* in your Endeavours to become *Victorious* over it.

Secondly, *Look again*, and ſee whether your *Fears* be not indeed *Ungrounded ones*. Perhaps you conclude Raſhly againſt your ſelves, and ought to Recall the *Verdict* which you have paſſed upon your unregeneracy. We read in Matth. 17. 20. about *Faith as a Grain of Muſtard ſeed*, and yet it is a *True Faith*, which is thus almoſt Inviſible. There are *Little Babes* in the Family, and there are *Tender Grapes*, in the Vineyard, of the Lord Jeſus Chriſt; if you come but under *Thoſe* Denominations yet you are to be Encouraged: You may ſtand not like *Olive-plants about the Table of the Lord*, but rather like *Bruiſed Reeds*; nevertheleſs He will not *Break* you there. Our God ſays in Amos 9. 9. *The leaſt Grain ſhall not fall to the Earth.* If there is but the *Leaſt Grain* of Grace in your Souls, God has made a glorious proviſion for it; and the *Holy Supper* is part of that proviſion. But what is the *Leaſt Grain*? Why, A Grief is a Grain. Is it the Real and Cordial Grief of you Souls, That you *Repent* ſo poorly, That you *Believe* ſo feebly, and, That you *Love* ſo faintly? Then you *Have*, what you Grieve becauſe you *Want*. Again, A Grain is a Grain, Is it the moſt

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lively *Groan* of your Souls, *Oh that I had the Repentance which is unto Salvation!* and, *Oh That I had the Faith, which is the gift of God!* and, *Oh That He that knowes all things, might know that I love Him!* Then you *have* what you *Groan* to have. Even, *The Desires of Grace are Grace*, when they be *of Grace as such*. We find, in *Neh.* 1.11. That God has a special Respect, unto those who, *Desire to Fear His Name*. Doth all the *Design* of God for His Elect, meet with a *Desire* in you after an Interest in it? Is there no *Distemper* of your Souls, which you *Desire* not the Removal of? Is there no *Salvation* of the Lord Jesus which you *Desire* not the Bestowal of? Are you *Desirous*, to have all the *Fruits of the Spirit*, even all of His *Grace* thriving in you? Then be of good cheer; I know not what *Scare-Crow* should now fright you from *the sweet-smelling Field which is blessed by the Lord.*

Thirdly, 'Tis possible that your *Fears* themselves, may be *Just Grounds* for your coming to the *Table of the Lord*. For,

Assurance is not Absolutely Necessary in order to a *worthy Coming* unto the Holy Supper. We are to *Examine* our selves, and if upon the *Examination* we do not find full cause to pronounce ourselves *Unregenerate*,

we are to come, tho' we have many *Fears*, whether we be indeed *Regenerate* or no. We are herein to Run some *Hazard* and *Venture*, out of Obedience to the Lord Jesus Christ. We read in Math. 14. 28. That when our Lord said unto *Peter*, **Come**, he boldly step't into the Deep to come unto Him; and when his *Fears* of *Sinking* distressed him, our Lord *caught him by the hand*. Even so, you may suspect, that for you to come unto the *Lords Table*, would be as Dangerous a Thing as to cast yourselves into a *Stormy Sea*; yea, but since the Lord says, *Come*, you ought to come as well as you can, and humbly say, *Lord, It is at thy Bidding that I come, O let me not Sink in the Floods of Death, by my coming to thee.* What tho you have many *Fears* upon you? We read of a poor Woman, that came, *Fearing and Trembling, and fell down* before the Lord Jesus; who yet found Healing by Touching the *Fringe* of His Garment.

Yea, The *Holy Supper* is ordained for the cure of those very *Ails* which are the cause of all your *Fears*. The things which fill you with *Fears*, are your *Lusts*. But answer ingeniously; Are you not much *Troubled* for them? are you not quite *weary* of them? are they not the *Burden* of your Souls? you are then to bring those *Vexatious Things* to the Table of the Lord, that you may find Help

against

against them there. You know who tells us in Math. 9. 12. That a Christ, is, *Not for the whole, but for the Sick.* A patient will not *Reason* so *Unreasonably* as to say, *I will not go to a Physician, because I am very Sick.* Nor should we thus argue, *I will not go to the Lords Table because I have most fearfull Diseases in my Soul.* No, you are to come hither as unto a Glorious *Dispensatory*, where you may have *Medicines* for all your *Maladies*:

Hence *Luther* answers that Objection, *I dare not come to the Lords Supper, because I am unworthy!* So, *Thou art to come for that very cause because thou art unworthy.* Oh then *Come* with Hungry, Thirsty, *Fearful* Souls; and know, that as when the *Passeover* was kept, it is said, *There was Great Joy among the people*; So, a Serious Approach unto the *Sacrament*, may Turn all your *Fears* into *Joyes*; Yea, into *Joyes unspeakable and full of Glory.*

DEVOTIONS

At the

SUPPER of the *LORD*;

With

Some Touches upon the constitution of the Gospel Churches which that Glorious Appointment of our Lord Jesus is to be celebrated in.

CANT. I. 12

While the King Sitteth at His Table, my Spiknai sendeth forth the smell thereof.

OF all the *Mysteries* in the World, there is none more *Comfortable* and *Admirable* than the Blessed *Union* and *Communion* between the Lord Jesus Christ, and the Church of Militant Believers on Him. Of all the *Resemblances* that can

can be used for the Illustration hereof, there is none more *Significant* than what the *Marriage* of two Passionate Lovers will afford. That *mystery* is most elequently set forth by this *Resemblance*, in the Song of *Solomon*:

The Jewes compare the Three Books of *Solomon*, to the Three Parts of the Temple built by him; the *Proverbs* they liken to the *Porch*, the *Ecclesiastes* they liken to the *Holy Place*, and the *Canticles* they liken to the *Holy of Holies*, within the Vail, where all things were full of Mystery, Reverence and Religion. That a *Pastoral* and a *Nuptial* Song which we are here entertained with; but we may make the Enquiry sometimes made upon another occasion. *I Pray thee, of whom Speaks the Prophet this? of himself, or of some other?* Truly, it cannot be said, of *Solomon*, That he was a proper *Shepherd*, or that he was anywhere shut out of Doors, till his Head was *wet with the Dew*. Nor can it be said about the *Queen* of *Solomon*, That shee was a Rural Busy *Shepherdess*, or, that having lost her *Bridegroom*, she was beaten by *Watchmen* that found her seeking of him.

Moreover, The Opinion, That this was a *Love-Song*, made upon the too Exceptionable wedding between *David's* Son and *Pharaohs* Daughter, is confuted, by the mention which the Song makes about *The Tower of Lebanon*,

that was not built until more than Twenty years afterwards. It is therefore Evident, That, *A Greater than Solomon is here!* Our Lord Jesus and His Church are the *Lovers*, whose Interviews are here describ'd unto us. The Wise man, in his old Age, bitterly Repenting of the *Impure Loves* which his younger years had been defil'd withall, do's now write of a more *Divine* and *Sacred* Love.

In our Text, we have the *Respect* of the Church unto the Lord Jesus Christ; upon which, Two Things are to be noted.

First, we have the *Season* of it. It is, *when the King sitteth at His Table.*

Behold the *Person* which we are now concerned with; it is a *Great King* who vouchsafes to be treating with us miserable Beggars and Sinners here. O that we could enough Admire the Benignity and the Condescension of the *King* that ha's brought us hither! If we now put that *Question*, in Psal. 24 8,10. *Who is this King of Glory? Who is this King!* We may take that answer, in Mal. 1.14. *I am a Great King, saith the Lord of Hosts.* Our Blessed Lord Jesus Christ is the *King*, whom we now make our Addresses to; and it is our Business here to acknowledge Him as our *King*. Very *Royal* is the largess, which we are here to *Expect* from His magnificent and munificent Hands;

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we must now look for those things, that *Life* and that *Peace*, which it may well beseem the Dignity of such a *King* to give. We are here also to *Resolve* that we will be Governed by His Laws; and with an unspotted *Loyalty* unto Him, we are now to say, *The Lord is our King, and He shall save us.*

But behold also the *Posture* which He stoops unto. We find He, *Sitteth at His Table.* The Hebrew Original represents Him as *Lying Down* in a *Round* or a *Ring* of persons, whom He do's feast Himself withal. There is a Blessed *Feast* which the Lord Jesus do's Refresh the Souls of His *People* with; and He do's vouchsafe of His *Presence* to them at, and in this Heavenly Festival. This *Presence* of His, is indeed that which sweetens all!

Secondly, We have the *Effect* of it. It is thus Expressed, *my Spiknard sends forth the smell thereof.* Which is to be understood rather *Actively*, than *Passively*. It signifies not only, That the Lord Jesus doth here Perfume His Church with the Liquid and precious *Nard* of His own Spirit; and that, *We have an Unction from the Holy One*; But it also and cheefly Signifies, that the Church doth here very sweetly Delight the Lord Jesus, by Exercising of much *Grace* upon Him. The *Grace* of God, is as a pure and rich *Spice* in

the

the Souls of them that have it; when this *Grace* is Exerciſed, it is like a *Perfume* in the Reſentments of our Lord Jeſus Chriſt; and He ſays upon it, *My Spouſe, how much better is the ſmell of thine Ointments, than all Spices?* Our *Lavender*, which is a Baſtard *Spiknard*, is very ſweet; but the true and right *Spiknard* of the *Eaſt-Indies*, is unſpeakably more Delicious; however, the *Grace* of God Exerciſed in us, is far more fragant and grateful to that Holy Lord.

But we have this *Doctrine* then to think upon.

That the *Exerciſe* of Graces ought to be the *Endeavour* of Chriſtians at the Table of the Lord.

One word or two will bring us to the *Application* of this *Faithfull ſaying*.

Concluſion. I

The Lord Jeſus Chriſt in His *Ordinances* diſpenſes Himſelf unto us, as if He were ſitting at a *Table* with us. The *Salvation* of the Lord Jeſus is not amiſs compared unto a *Feaſt*; and with Reſpect unto it, He therefore ſays, of the Believer, as in Rev. 3. 20. *I will Sup with Him.* When our Lord *Pardons* us, *Renews* us, *Comforts* us in this, and brings us at length to the Glories of another World, He ſays to us, *I ſup with you.*

In

In a *Feast*, the Good Things are *plentiful*. Thus may we say to our Lord, as in Psal. 65. 4. *We shall be satisfyed with the Goodness of thy House.* There is enough and enough in Christ Jesus to satisfie us all; *Merit* enough, *power* enough, and *vertue* enough; and of *His Fulness we may all Receive.* Moreover, In a *Feast*, the Good Things are *Various*. Thus do's our Lord say unto us, as in Mat 22. 4. *Come, for all things are Ready.* All that we *Want*, all that we *Wish* is in Christ Jesus; He is that *Manna* which has the Relish of all that any sensible Soul can have a mind unto. Now, 'tis in His *Ordinances*, that the Lord Jesus Christ conveyes to us that *Salvation*, and all His Benefits; and in these *Ordinances* we have Him sitting with us. There it is, that He sits, as at a *Table*, where he may be seen; and his voice unto us, is that in Isa. 45. 22. *Look unto me, and be ye Saved.*

Conclusion, 2

The *Exercise* of *Graces* ought to be the *Endeavour* of *Christians* in all of those Blessed *Ordinances.* The *Opus Operatum* of coming to the Ordinances of the Lord Jesus, will be of no Advantage to us, if we have not a *Spiritual Communion* with Him there; as the *Phrase* is *False Latin*, so 'tis none but a *False Heart* that will be contented with the *Thing.* In every *Ordinance* we should be able to say, as in 1 John 1. 2. *Truly our Fellowship is with the Father, and with his Son Jesus Christ.* Now, 'tis by the *Exercise* of *Graces*, that we maintain that *Fellowship*; tis by making Returns of *Reverence, Repentance, Obedience*, to Him, that there bestowes of His Influences upon our Souls. The *Matter* of our Duties in coming to the Ordinances of our Lord, will neither *please* Him, nor *profit* us, unless we Look also to the *Manner* of it; now the *right manner* of attending upon *Ordinances* is to Exercise all

manner

manner of *Graces* in the doing of it. The Ordinance of our *publick Praying*, is well uſed, when our *Graces* are ſo Exerciſed in it, that we may ſay, as in Pſal. 25. 1. *Unto thee O Lord, I do now Lift my Soul*; our *Souls* are therein with ſincere and Lively Affections to addreſs *Him that is Inviſible*. An *Amen* ſhould accompany every ſtroke. The Ordinance of our *publick Hearing* is well uſed, when our *Graces* are ſo Exerciſed in it, that we do ſay, as in Pſal 85.8 *I will hear what God the Lord will ſpeak*: We are herein with a moſt humble *Submiſſion* to place our ſelves under the word, *as indeed the word of God*: *He* did ſo that would not ſlip an *Head*, or a *Text* brought in a Sermon, without a pertinent *Ejaculation* thereupon. The Ordinance of our *Puplick Singing*, is to have our *Graces* Exerciſed in it, according to that in Eph. 5.19. *Singing and making* Melody, *in your Heart unto the Lord*; it is pitty to let one Verſe paſs us, without one *Gracious* Obſervation and Supplication raiſed from it. And in *Like manner* are all other Ordinances to be managed with ſuch Motions in our Souls, as may be a fit Entertainment for that God, *Who will be worſhipped in Spirit and in Truth.*

But we need not now any longer Prorogue that

Application,

Which this Truth is deſigned for; Tis this, Let us come to THIS *Table* of the Lord, on which we have the *Supper* of the Lord, with ſuch an *Exertiſe of Grace*, as He calleth for; and let our *Spiknard* HERE ſo *ſend forth the ſmell thereof*, as that we may be ac-

accounted *Worthy Receivers* of this Blessed *Sacrament*. You are now coming to a Table which the *King* of Heaven is peculiarly and eminently present at. O be careful to come so *Graciously*, as that you may be reckoned to come *Worthily* hereunto: and this the rather, because a Godly man, may fall into that *Pernicious miscarriage* of coming a miss unto the Table of the Lord; a man that shall not at last be *Condemned with the World*, yet may smart very terribly for being a *Negligent Communicant*. I would set before you, these two Considerations.

Consider. 1. Very *Black* is the SIN committed by them, who do not in a *Gracious* and a *Worthy* manner approach to this Holy *Table*. We read in 2 Cor. 30. 15. *The Priests & Levites were Ashamed, and Sanctify'd themselves*. Truly 'Tis a great *Shame* for us, to come unto the *Table* of the Lord, in an *Unsanctify'd* manner; a Great *Shame* it is, because it is a great *Sin*. 'Tis an Affront unto Him who says, *I am a great King, and my Name is Dreadful*; a Vile thing to be *Undecent* and *Uncivil*, but so 'tis, to be *ungracious*, at the Table of such a *King*. A great prince being too poorly and meanly treated by a nother person, gave him that up braid, *Non putabam esse me tibi tam vilem*; I did not look for this *Familiarity*

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ty? Tis an impudent *Familiarity* that an unfit Communicant imposes upon the God of Heaven with. Every thing else at the *Table* usually is *clean*; we have only *clean* Linnens, and *clean* Vessels there; tis inexcusable if our *Hearts* and our *Frames* be not also cleansed. It is a hot Thunder-bolt that falls, in 1 Cor. 11. 27. *Whosoever shall Eat this Bread, and Drink this Cup of the Lord Unworthily, shall be guilty of the Body and the Blood of the Lord.* That *unworthy*, notes not so much the *Subject*, as the *manner*, of Concunicating. Every Communicant is an *Unworthy Subject* of this Ordinance, and must cry out, *Lord I am not worthy of the least of all thy mercies.* But the Communicant that comes in an *unworthy manner*, this man, as it were *Crucifies* the Lord Jesus over again, and *Justifies* all the Abuses that His villainous Murderers gave unto Him; he handles the Blessed *Body* of our Lord, as *unworthily* as the Jews did, when they Scourg'd it, smote it, Stab'd it, Hang'd it, and Spit upon it: he do's indeed *Shew forth our Lords Death*; but how? Tis with a Guilty profane, wicked Repetition of it. Yea, the man would be a very *Judas*, if he had but *Judas's* Opportunities. Now what an horrible *Guilt* is this? To be *Guilty* of any mans Death is a most horrid thing; *O Deliver me from Blood-Guiltiness!* was the ourcry of

David

David once. But what is it then to be *Guilty* of His, who is the Son of God, the Prince of Life, and the Lord of glory! For the *Blood* of any man to *cry* against us, is a dreadfull, and a dismal thing; but what is it then, to have the *Blood* of our only Saviour crying to God against us? Wo to us, if that *Blood* should not cry for us, *and speak better things than the Blood of Abel*; but O what a Wofull Thing will it be, if the cry of that *Blood* should be, for Divine Fury and Vengeance to break forth upon us, as the *Guilty* Shedders of it?

And therefore,

Consider. 2. Very *sad* is the WRATH incurred by them, who do not in a *Gracious* and a *Worthy* manner approach to this Holy *Table*. From this *Wrath* it is that the unworthy Communicnat gets no *good* by coming to this Ordinance: His coming, is one of those things which the Lord calls, *Vain Oblations*. He comes indeed unto a Divine Supper, but he is not so made partaker of it, as to escape that Curse, in 2 King. 7. 2. *Behold, thou shalt see it with thine Eyes, but thou shalt not Eat thereof*; or that curse, in Hos. 4. 19. *They shall Eat, and shall not be satisfy'd.* No *good* got by him, did I say! Nay, much *Hurt* is felt by him. Tis a *Dangerous* Thing to come *Unfurnish*

For,

First,

First, There are very direful and heavy *Plagues*, which in this *Life* are inflicted on men, for their *unworthiness* at the Table of the Lord.

It was an expression in 1 *Cor.* 11.30. *For this cause many are Weak and Sick among you, and many sleep.* There seems to be a mortal Distemper sent among the *Corinthians*, because the Supper of the Lord was profaned with them. Because they did not use the *Lords Body* in a Becoming manner therefore *Their* Bodies were plagued with Troublesome Diseases, to chastise that Iniquity. If you love your *Lives*, or if you would not perish like *Julian* the uncle, or *Felix* the Treasurer of the *Apostate*. I pray look to your Behaviours at the Table which represents the *Death* of our Lord. The Famous and Faithful *Paræus* told his Countreymen, *When I consider your Sacrament-Profanations, I do not wonder at the Desolating Judgments of God, that come upon you.* And give *me* leave to say, that the *English Nation* has at this day but unhappy *Symptoms* on it, on the score of the Prostitutions which have been made of this Tremendous Ordinance; 'tis well if the Righteous and Jealous God will not shortly make Rivers of *Blood* to run in a Kingdome, where the *Blood* of His dear Son, has been us'd as an *unholy Thing*.

Moreover,

Secondly,

Secondly, Mens *Unworthineſs* at the Table of the Lord, alwayes *Deſerves*, and ſometimes *Procures* unto them the *Vengeance of Eternal fire*. It may ſtrike Horrour into every one of our Souls, to read that Sentence in 1 *Cor.* 11.29 *He that Eateth and Drinketh unworthily, Eateth and Drinketh Damnation to himſelf.* But what an amazing *Morſel* is that? Our *unworthineſs* here will render the beſt of us, *worthy* of *Damnation:* only the pity and the pardon of a Good God Extends it ſelf to thoſe that are *Involuntary* in this *unworthineſs*. But if men are *Preſumpteous* in it, if they come to the Table of our Lord, with an *High-handed* and an *Hard-hearted* malignity reigning in them, Wo to thoſe *Intruders*? They *Eat the Paſſeover Raw*, than which nothing more unwholeſome or miſchievous. This Ordinance will be to them, as the *Tree of Death* was to our firſt Father; it will prove the *Sacrament* and *Inſtrument* of their Eternal *Death*, and they will ſwallow down their *Damnation* with the *Euchariſt*. It will but leave them the more fixed and ſettled in their Sins, and the more fully poſſeſſed by the Evil one; as the Apoſtle expreſſes it, *They come together not for the Better, but for the worſe*; thus, they are the *worſe* for their being here. And this will expire in the Everlaſting Torments of that ſtate wherein they ſhall have no *Bread* but the burning *Coals of Juniper*, and

no *Cup* except that *unmixed one* of *Red Wine*, the *Dregs* whereof ſhall be *wrung* out by *all the wicked of the Earth*. What became of the Perſon that appeared at the *Goſpel-Table* without a *Wedding garment* on? Oh Tremble at ſuch a Doom as *that*; and therefore labour to have your *Spiknard* of *Grace* here ſending forth a *Smell*, acceptable to the Eternal King.

Now that you may not be found without the Savours of *Grace*, at the Holy Table, there are theſe *Counſils* to be ſet before you.

Counſil. 1.

Prepare to Celebrate the *Death* of the Lord Jeſus at His Table, with as much Awfulneſs and Exactneſs, as if your *own Death*, were at the ſame Time to be prepared for. A ſerious and a ſolemn *Preparation* for the Table of the Lord, is that which will give a Vigorous Odour to our *Spiknard* there. Now, Let the ſenſe of our *Mortality* be Awakned, and be Tranſferred unto this *Preparation*. When the Miniſter gives notice a Week before, *That the Lords Supper ſhall be Adminiſtred on the Next Lords Day, if God permit*; Let the word come with as much Dread upon you, as if he had ſaid like the Prophet, in Iſa. 38. 1. *Set thy Houſe in Order, for thou ſhalt Dy, and not live.*

Think

Think with your ſelves, *What if I were to Dy the next Lords Day, and appear before the Judgment Seat of God!* And behave your ſelves all the week, as if you were then to Dy. Suppoſe you were to Dy at the Time of the next Communion; *What* Sin *would be moſt Burdenſome to you?* or, *What* Wiſh *would be moſt powerful in you?* or, *What* Diſpoſition *of Soul would you chooſe to* Dy *withal?* Why, Be now concerned about *thoſe* very Affayrs, even as if you were to Dy: who knows but you may Dy *before?*

Counſil. 2.

Bring to the Table of the Lord, thoſe things without which you cannot keep alive, the *Exerciſe* of your *Graces* there. A few things there are without which, your *Spiknard* will wither at the Table of the Lord; and theſe you muſt be ſure to come furniſhed with. That they come in *good States*, is indeed, the *Unum neceſſarium* of Communicants; you muſt in the firſt place look to this, *That you have the Root of the matter* (of the *Spiknard*) *in you.* Having provided for that, then,

Firſt, Be ſure to bring *Right Ends* with you. The Lord that asked an ill perſon at His Table, *How cameſt thou hither?* will ask every perſon *Why comeſt thou?* Now be capable of

giving a good Anſwer thereunto. When ſome had been at Ordinances, our *Lord* Enquired of them, in Math. 11.8,9 *what went yee out for to ſee?* Even ſo, when we come to *This* Ordinance, our Lord will put that Enquiry to us, *what are you come hither to ſee?* O be able to ſay, That you did not come out meerly for a *Show*. The *Lords* Supper ha's been perverted unto wretched Ends by evil men too often in the world. It ha's been *Hurtfully* perverted, by them that have made it a *Teſt for an Officer*; admitting the vileſt of men unto it, in order to their having ſome civil or military *Truſt*. It ha's been *Blaſphemouſly* perverted by them that have made it a *Bond of Iniquity*; taking the *Sacrament* as a *Ty* to ſtrengthen one another in ſome Divilliſh Enterpriſe. It ha's been *Superſtitiouſly* perverted, by them that have made an *Hoſt* or a *Charm* of it; carrying it about in *Proceſſion* for Adoration, or uſing it as a *Medicine* for the ſick, or caſting it into a *Sepulchre* of the Dead. Renounce all ſuch *Ends* as theſe, with all the other more carnal *Ends* of a Phariſee, in your coming to the Table of the Lord. But when He demands of you, *What come you hither to ſee?* Reply like thoſe Honeſt Greeks, in Joh. 12.21 *We would ſee Jeſus.* Take the *Sacrament*, as a *Turf*, or a *Key*, by which we poſſeſs ourſelves of the Lord Jeſus Chriſt Himſelf. Be able to

ſay,

ſay, *Lord I come that I may know thee and ſerve thee better; that thy Grace may be nouriſhed in my ſoul, and that thy Joy may be my ſtrength.* Be able to ſay, *Lord I come that I may have thy New Teſtament confirmed unto me; and that I may Teſtify my Faith in thee, and my Love to them that are called by thy Name.* O come with ſuch Noble *Aims* in your Eyes.

Secondly, Be ſure to bring *Fixt Hearts* with you. Take heed of a Wandring, a roving *Fancy*, at the Table of the Lord. The Pſalmiſt could ſay, Pſal. 57.7. *My heart is fixed, O God my heart is fixed; I will ſing and give Praiſe.* Even ſo ſhould we be able to ſay, *My Heart is Fixed, and now I will Communicate.* Lay by all your *worldly Thoughts*, when you are going to the Lords Supper, and ſay to them, as he of old ſaid unto the Servants, *Abide you here while I go yonder and worſhip, and I will come again to you.* And if any of thoſe *worldly thoughts* would haunt you while you are here engaged, *fray* them away as *Abraham* did the *Fowls*, that would have torn and Spoil'd the *Sacrifices.* Allow of no *Diſtractions*, in this important Service; but if any *Impertinent Subjects* would ſollicit your Thoughts at ſuch a Time, ſay to them, like him to them, in Neh. 6.3. *I am doing a great work, ſo that I cannot come down; why ſhould the work ceaſe, while I*

leave it, and come down to you?

The Greek Language gives to a *Butterfly* the ſame Name that it gives to our *Soul*; and alaſs, our *Souls* are too like unto *Butterflies* in our Devotions; they friſk here and there to a thouſand objects in an Hour, and are ſtrangely Deſultory in their Cogitations. But let us chaſtiſe this *Fickleneſs*, at the Table of the Lord; and if your minds begin to ſtart, call upon them immediately as the *Sacrificers* did upon the people of old, Hoc Agite *Oh mind what you are about.*

Thirdly, Be ſure to bring with you *Excited Appetites.* It is a *Supper* that we are invited now unto; but what ſignifies a *Supper* without an *Appetite*? Methinks, every *Diſh* and *Cup* upon this Table, ha's that *Motto* engrav'd upon it, in Math. 5. 6. *Bleſſed are they that Hunger and Thirſt after Righteouſneſs, for they ſhall be filled.* Let us come with *Hungry* and *Thirſty* Souls, and very bitterly ſenſible of the innumerable *Wants* which our Sins have plunged us into. Get ſuch an *Hunger* as will even *break through ſtone-walls*, and be at any Difficulties rather than go without the Lord Jeſus Chriſt; and get ſuch a *Thirſt* as will cauſe us with *Sampſon* to cry out, I *dy for Thirſt*; or with *David*, Long, O *who will give me to Drink of the waters of the well of*

Beth-

Bethlehem! (*There* was our *Lord* Jesus born.) If our Hearts were but sufficiently enlarged with Desires and vast cravings after *Spiritual* Benefits, the *Lord* would give that Commandment unto the *Sacrament*, which He gave unto the *Servants*, in John 2.7 *Fill the water pots with water*: *And they filled them up to the Brim!* Let us affect our selves with the Deplorable and Uncountable *Necessities* of our Souls, and come to the Lords Table, with Importunate wishes to have them all supplied there; come with an Appetite like that in Psal. 42.1. *As the Hart panteth after the water Brooks, so panteth my Soul after thee, O God*; or like that in Psal. 63. *O God, my soul thirsteth for thee, to see thy power and thy Glory, in the Sanctuary.*

Counsil 3.

Let the *Affectionate* as well as the *Historical Remembrance* of the Lord Jesus Christ, be That which may *Exercise* your *Graces* at his Table. Our Dying Lord had this Respect put upon Him in *John* 12 3. *Mary took a pound of Ointment of Spiknard, very costly, and anointed the Feet of Jesus; and the House was filled with the Odour of the Ointment.* Even so, Tis our Dying Jesus that our *Spiknard* is here to be employed upon; and it is by a *Remembrance* of Him, that

Spiknard is to become truly Odoriferous. This is the ſhort and the ſum of our buſineſs here, *Do this in Remembrance of the* Lord.

Firſt, There is an Hiſtorical *Remembrance* of the Lord Jeſus to be had at his Holy Table. The *Elements* and the *Actions* in the Sacrament all ſerve to repreſent the Hiſtory of the Lord Jeſus Chriſt unto us, and we ſhould therefore *ſit* in the Meeting-houſe, as that we may ſee thoſe *Elements* and *Actions* during the whole Adminiſtration: Having before-hand read the *Hiſtory* of the Lord Jeſus in the *Scripture*; we are now to read it over again in the *Glaſſe*, and accompany him from His *Birth* to the *Grave* with our Meditations. *Remember* now the *Incarnation* and the following *Humiliation* of the Lord Jeſus Chriſt, in all the parts of it; and *Remember* eſpecially the Agonies of his Bloody Paſſion, *When his Soul was made an Offering for Sin*. *Remember* the *Shame* caſt on the Lord Jeſus, when He was Accuſed and Reproached as the greateſt Criminal; Hurried from Court to Court with the *Clamours of* a whole Nation againſt him; and at laſt Hanged between a couple of Enormous Malefactors. *Remember* the *Pain* felt by the *Lord Jeſus*, when the heavy Fiſts and leaden *Thongs* of the Souldiers tore His fleſh from His Bones; and after the cruel jerk of the Croſs into the Ground with Him Nailed unto it, the Horrid

Anguiſh

Anguish of divers Hours caused Him to give up the Ghost. *Remember* the *Soul-Torments* endured by the Lord Jesus, when the Terrors of His mind fetch'd from Him a Sweat of *Blood*, tho' He were then in a cold Night grovelling on the cold Earth; and when His Roarings were *My God, my God, why hast thou forsaken me?* O *Remember* the horrible sufferings of the Lord; Hear the *Echo*'s of His *Groans*, and look again into every one of His Grievous, Hideous *Wounds* and Imagine that you have like *Joseph* of *Arimathea*, His Dead *Body* all Ghastly, and Bloody in your Arms.

Secondly, There is furthermore, an Affectionate *Remembrance* of the Lord Jesus, to be had at his Holy Table.

But How?

First, We are here to *Remember* the Lord Jesus Christ, with an *Adoration* of the *Mysteries* appearing in His Dying for us. Let us now look upon the *Causes* of His Death, and admire the *Mysteries* contained in them. *Remember* the *Impulsive Cause* of His Death; which was the *Love* of God. With Admiration here Behold, and say, *God so loved the World, that He gave His only Begotten Son!* Behold and say, *God commendeth His Love towards us, that while we were yet Sinners Christ died for*

Spiknard is to become truly Odoriferous. This is the ſhort and the ſum of our buſineſs here, *Do this in Remembrance of the* Lord.

Firſt, There is an Hiſtorical *Remembrance* of the Lord Jeſus to be had at his Holy Table. The *Elements* and the *Actions* in the Sacrament all ſerve to repreſent the Hiſtory of the Lord Jeſus Chriſt unto us, and we ſhould therefore ſo *ſit* in the Meeting-houſe, as that we may *ſee* thoſe *Elements* and *Actions* during the whole Adminiſtration. Having before-hand read the *Hiſtory* of the Lord Jeſus in the *Scripture*; we are now to read it over again in the *Supper*, and accompany him from His *Birth* to his *Grave* with our Meditations. *Remember* now the *Incarnation* and the following *Humiliation* of the Lord Jeſus Chriſt, in all the parts of it; and *Remember* eſpecially the Agonies of his Bloody Paſſion, *When his Soul was made an Offering for Sin*. *Remember* the *Shame* caſt on the Lord Jeſus, when He was Accuſed and Reproached as the greateſt Criminal; Hurried from Court to Court with the *Clamours of* a whole Nation againſt him; and at laſt Hanged between a couple of Enormous Malefactors. *Remember* the *Pain* felt by the *Lord Jeſus*, when the heavy Fiſts and leaden *Thongs* of the Souldiers tore His fleſh from His Bones; and after the cruel jerk of the Croſs into the Ground with Him Nailed unto it, the Horrid Anguiſh

Anguiſh of divers Hours cauſed Him to give up the Ghoſt. *Remember* the *Soul-Torments* endured by the Lord Jeſus, when the Terrors of His mind fetch'd from Him a Sweat of *Blood*, tho' He were then in a cold Night grovelling on the cold Earth; and when His Roarings were *My God, my God, why haſt thou forſaken me?* O *Remember* the horrible ſufferings of the Lord; Hear the *Echo*'s of His *Groans*, and look again into every one of His Grievous, Hideous *Wounds* and Imagine that you have like *Joſeph* of *Arimathea*, His Dead *Body* all Ghaſtly, and Bloody in your Arms.

Secondly, There is furthermore, an *Affectionate Remembrance* of the Lord Jeſus, to be had at his Holy Table.

But How?

Firſt, We are here to *Remember* the Lord Jeſus Chriſt, with an *Adoration* of the *Myſteries* appearing in His Dying for us. Let us now look upon the *Cauſes* of His Death, and admire the *Myſteries* contained in them. *Remember* the *Impulſive Cauſe* of His Death; which was the *Love* of God. With Admiration here Behold, and ſay, *God ſo loved the World, that He gave His only Begotten Son!* Behold and ſay, *God commendeth His Love towards us, that while we were yet Sinners Chriſt died for us!*

us! *Remember* the *Meritorious* Cauſe of His Death, which was the *Sin* of Man. With Admiration again Behold, and ſay, *He was wounded for our Tranſgreſſions, He was bruiſed for our Iniquities, the chaſtiſement of our Peace was upon him!* Behold and ſay, *God made Him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in Him!* Theſe are *Myſteries* to be here adored. Let us alſo look upon the *Effects* of His Death, and admire the *Myſteries* Illuſtrations in them. Remember that *Reconciliation* which His Death has effected for us, and all the circumſtances of the *Friendſhip* now eſtabliſhed between God and Man. With Admiration behold and ſay, *When we were Enemies we were reconciled unto God by the Death of His Son!* Behold and ſay, *God is in Chriſt reconciling the World unto Himſelf, nor Imputing their Treſpaſſes unto them!* Remember alſo that *Victorioufneſs* which His Death has effected for us: and recollect how we are made *Conquerors, and more than conquerors thorough Him that loved us.* With Admiration again, Behold, and ſay, *The Lord Jeſus Chriſt hath now overcome Death, and deſtroy'd him that had the power of Death, that is the Divel.* Behold, and ſay, *The Lord Jeſus having ſpoiled Principalities and Powers hath made ſhew of them openly, in His Croſs triumphing over them!* Theſe are further

Myſteries

Mysteries to be Adored here.

Secondly, We are here to *Remember* the Lord Jesus Christ, with a deep *Repentance* for our sins, which His Death is to be ascribed unto.

Particularly, We are now to *Remember* our Dying Jesus, with a *Sorrow* for all our sins. Here we should fulfil that word, in Zech. 12. 12. *They shall look on Him, whom they have pierced; and they shall mourn.* O We should now *mourn* to think of the Guilt which our sins have put the Lord Jesus Christ unto; and we should look upon *our selves* as the *Judas*, the *Pilate*, and all the wicked Miscreants that butchered our Lord. When we see our Blessed Jesus fearfully mangled on his Table we may take it for granted, *Surely some evil Beast has devoured Him!* But we must presently remind that we *our selves* were the *Devourers*, and we may a little alter the Words used by *David* of old, *Lo, I have sinned, and I have done wickedly; but this Lamb what has he done?* Hereupon all the Strokes and Stabs given to our Lord, should enter into our Hearts; and as when our Dying Lord said unto *Mary*, *Behold thy Son!* it is noted, *A Sword passed through her Soul:* So when as he said unto us, *Behold thy Saviour!* Every sin of ours that brought the Curse upon him, should be as a *Sword* unto our very *Souls* within us.

us! *Remember* the *Meritorious* Cause of His Death, which was the *Sin* of Man. With Admiration again Behold, and say, *He was wounded for our Transgressions, He was bruised for our Iniquities, the chastisement of our Peace was upon him!* Behold and say, *God made Him to be sin for us, who knew no sin, that we might be made the Righteousness of God in Him!* These are *Mysteries* to be here adored. Let us also look upon the *Effects* of His Death, and admire the *Mysteries* Illustrations in them. Remember that *Reconciliation* which His Death has effected for us, and all the circumstances of the *Friendship* now established between God and Man. With Admiration here Behold and say, *When we were Enemies we were reconciled unto God by the Death of His Son!* Behold and say, *God is in Christ reconciling the World unto Himself, nor Imputing their Trespasses unto them!* Remember also that *Victoriousness* Which His Death has effected for us: and recollect how we are made *Conquerors, and more than conquerors thorough Him that loved us.* With Admiration again, Behold, and say, *The Lord Jesus Christ hath now overcome Death, and destroy'd him that had the power of Death, which is the Divel.* Behold, and say, *The Lord Jesus having spoiled Principalities and Powers hath made shew of them openly, in His Cross triumphing over them!* These are further

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This shot repeats the previous one, but with different lighting.

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If a Murderer touch the Body Slain by him, it bleeds afresh, we do here touch the Body of the Lord Jesus Christ, which we have Murdered; O that our own hearts may bleed at it; and say, *Lord, what a Wretch am I?*

Again, we are now to *Remember* our dying Jesus, with an *Hatred*, yea, with a *Cripling* and *Killing* of all our Sins. *Revenge* is one study of a Penitent; we are now to *Resolve* that we will *Revenge* the wrong done to our Lord Jesus, by the destruction of the sins that have done the wrong. We are now to say concerning the Sin that has killed the *Lamb* of God as *David* concerning the Man that had Injured *Uriah's* Lamb, in 2 *Sam.*12.5. *As the Lord lives*, the SIN (the Pride, the Passion, the Sensuality, and the Covetousness) *that has done this thing shall surely Dy.* Perhaps you are of the same Inclination with that *French King*, who newly after his Conversion, hearing a Sermon on the Sufferings of Christ, from the *Jews*, in a fit of zeal, flew out, saying, *If I and my Souldiers had been there, I would have cut the Throats of them.* Pray fall upon your Sins then; for They did more than all the *Jews* in this matter. O Resolve, *Never will I play with the Spear that Stab'd my Saviour: Never, Never will I have to do any more with Idols.*

We should now indeed fetch vertue from the Death of *Christ*, for the Death of *Sin*; and

we

we ſhould ſeriouſly and ſincerely Reſolve now to put our *ſin* unto a Death which may bear a notable *Analogy* to the Death of our Lord. As now, The Jews never left urging of their *Governour* againſt the Lord Jeſus, until they got Him Crucify'd. Even ſo ſhould we now fall to *Sighing* and *ſhouting* before our God, *Lord my ſin is a Traitor to thy Throne!* and beg till He give order, *The Rebel ſhall Dy.* O Complain againſt this *Haman*, when you are at this *Banquet* with the Eternal King.

Moreover, The Jews drew up many Heavy *Indictments* againſt the Lord Jeſus. When that was done, they threw all Sorts of I*dignities* upon Him. They than withdrew all kinds of *Refreſhments* from Him. And laſtly, They *Tortured* Him, till by their Torments they hunted that *Hind of the Morning*, His Soul out of His Body. Reſolve now upon ſuch a Treatment of every *Sin*, tho' the ſin may be as dear as a *Right-Eye*, or a *Right-Hand* unto you. Devout *Nazianzen* ſaid; when a Luſt gave too buſy moleſtations to him, he could quickly quell it by *Reading the Book of the Lamentations*. How much more *Mortifying* a ſpectacle ſhould it be unto *us*, when here we ſee, *The Man who is Gods Fellow, hanging on a Tree?*

Thirdly, We are here to *Remember* the Lord

Lord Jesus Christ, with a True *Faith* in Him, and in His Death.

Particularly, We are now to *Remember* our Dying Jesus, with a *Choise* of Him as our Saviour. Profess now before Men and Angels, that you are not ashamed to say of Him, who fell into the Icy paws of *Death* at *Golgotha*, as in Isa 33.22. This Lord *is my Lord, my King, my Lawgiver.* The foul mouth'd *Julian* would hellishly deride the Blessed Jesus, calling Him, *The staked God.* The Heathen would Laugh at the Christians of old saying, *Tu adoras Crucifixum!* What? you are one of the *Fools*, that worship Him that was *Crucify'd!* And the Jews do still taunt at us, with such a Scoff as that, *What? you worship* Talui, i. e. *an Hanged man!* Thus have these Blasphemers foamed. But in Opposition them, do you now make this profession, *That man who was Rejected by men, and smitten by God Himself, is God as well as Man; and I will be the servant of Him, while* I *have any Being,* It is noted of *Thomas*, in John. 20.28. That when he handled the *Raised Body* of the Lord Jesus Christ, in a sort of Transport, he cry'd out, *My Lord and my God!* Even thus, when you here *handle the Word of life*, than break forth into such Acclamations as, *Here shall be my Lord and my God; I will keep His Commandments, and I will take up my Cross to follow Him, if He require it.*

Again

Again, We are now to *Remember* our Dying Jesus with a *Trust* in Him for all *Salvation*. We are told in John 2. 11. That when Jesus turned *Water* into *Wine*, His Disciples *Believed on Him*. Thus are we to *Believe* on the Lord Jesus Christ, when we see him after a sort here Turning of *Wine* into *Blood*. As our Lord said unto the man, in Mark 9. 23. *If thou canst now Believe, all things are possible*; and he Reply'd, *Lord*, I *Believe*. So do's He now say to us, *If thou wilt now put thy Trust in me, and give thy Assent and Consent unto it, that this Death of mine, should procure all good Things for thee, I have all the sure mercies of my Covenant to bestow upon thee.* O let your Answer be, *Lord*, I *believe*! *Lord*, *This is not only the Wish, but also the Trust of my very Soul.* We should with a vigorous and Renewed Hope, afresh commit our Souls into the hands of the Lord Jesus Christ, as that *Redeemer Who is able to save unto the uttermost*, and *In whom all Fulness Dwells*; and give not over *Appropriating* of Him to our selves, till we be Raised into some Raptures of *Assurance* which may enable us to say, *My Beloved is mine, and* I *am His, and He has placed me now in the midst of the Lillies which He Feeds among.*

Fourthly, We should *Remember* the Lord Jesus Christ at His Table, with a warm *Love*

to what we ſhould by His Death be Endear'd unto. Particularly, We are now to Remember our Dying Jeſus with our Hearts going forth to *God*, who has *made Him a Propitiation for us.* We ſhould find our ſelves now touched with a *ſenſible Gratitude* unto God for beſtowing upon us a *Chriſt*, which is infinitely better than a *World.* It is an *Euchariſt* that we are here concerned in; *Thankfulneſs* is wonderfully proper for us. Our Lord with His Diſciples at the Sacrament, in Mat. 26. 30. *Sung an Hymn.* And ſo ſhould *we*, having the *High praiſes* of God in our mouths. The Jews at their *Paſſover*, ſang the *Hundred and Thirteenth* with the five following Pſalms, which they called, *The Great Hallelujah*, and indeed it is a great *Hallelujah*, which we ought to have at our *Sacrament.* A, *bleſs the Lord, O my Soul*; A, *What ſhall I render to the Lord?* is a fit Language for us here. But our *Thankfulneſs* to God for, *Not ſparing His Son, but Giving to us all things with* Him, is to expreſs it ſelf eſpeciall in our cloſing with Him, and cleaving to Him by *New Acts* of Stipulation. We ſhould now renew our *Covenants* with God, and Repeat our *Vows* to be *For Him and not for another.*

The Word *Sacrament*, ſignifies an *Oath*; and when we receive the *Sacrament*, we ſhould anew bind our ſelves by ſuch an *Oath* as this, *Lord, I will never willingly offend thee again, as I*

have done heretofore. Old *Pliny* Writes; That the Christians in his dayes at their Meetings would *Sacramento se Obstringere, ne Scelus aliquod committerent.* On a *Sacrament Day* it should be a thing to be spoken of us, which we have in *Deut.* 26.17. *Thou hast avouched the Lord this day to be thy God.*

Again, we are now to Remember our Dying Jesus, with an *unfeigned Charity* unto the people of God, who are with us *made partakers of the like precious Faith.* When we see how the *Members* of our Lords *Natural Body* were lacerated for us, it should make the *Members* of His *Mystical Body* more esteemed with us. The Apostle sayes in 1 *Cor.* 10.17. *We being many, are one; for we are all partakers of that Bread.* Even so, when there are many with us feeding on this *one Bread*, it should cause us more than ever to become *One* with them. Tho' we don't as they did in *Cyprian's* Age, mix *Water* with the Sacramental *Wine*, to signifie the mixture of all the People with the Blood of Christ; yet we are to look upon the *Communion of Saints* as represented in this *Blessed Festival.* And our *Compassion* towards those that may be indigent or afflicted among them, should now discover it self at no common Rate. The Primitive Christians had their *Oblations* and *Collections* for the Distressed in the *Houshold of Faith*

…n they had been communicating. *Justin* …*yr* tells us of the τα συλλεγομενα, and …*tullian* speaks of the *Deposita pietatis*, on … occasions. *Contributions for the Poor*, are … agreeable Things at the close of the *Sa*… …*ent*; and when we put our *Two Mites* into …em, it should be with such a *Dart* of our …uls, *Lord, as a Thank-Offering to thy Majesty, Behold my sorry goodness extending to the Saints … the Earth!* So should our *Love*, be *Strong as … Death*, when we come to celebrate the *Death* … Him, *That has loved us, and washed us from … Sins, in His own Blood.*

But *Finally*, and for

The Close of all.

…T should be our Endeavour, That it be a *Well-Order*…*ed House* in which we spread or seek the *Table* of … the Lord; and let it be an *House* in and of which … shall be acknowledged as the Glorious *King*. The …*st Spikenard* that we have to offer unto the Great …*ng*, is to pay that Respect and Homage unto Him, …*John* 1. 49. *Thou art the Son of God, thou art the …ng of Israel.* When we sit at the Table of the …ord, let his Royal Orders be exactly observed in the …nstitution of these our *Churches*, which we celebrate … *Holy Supper* in. Blessed be God; it may hitherto … said of the *Churches* in which we come to the Lords …ble, as in *Num.* 23. 21. *The shout of a King is among …!* O let that *shout* continue, and let it still be said, *… Lord Jesus is our King!* Two things there are, of … my prayer for our Churches, is, *Lord, keep these …*

Things in the Imagination of the Thoughts of [illegible] *for ever!*

The *First is*, That our Churches may obser[illegible] BUT the *Institutions* of the Lord Jesus; and [illegible] may be Loyal to our Soveraign. 'Tis note[illegible] *New-England* was planted on that Noble [illegible] Design.

But the *Next* is,

That our *Churches* observe ALL the *Institutions* of the Lord Jesus Christ; and be *perfect and Entire*, wa[illegible]*ting Nothing*. So will our Heavenly *King* delight [illegible] us, and afford us much of His Presence and sweet[illegible] at his Holy *Table*. 'Tis the Favour of our God [illegible] us, That the *Institutions* of our *King* JESUS, are [illegible] far embraced in the Assemblies, of our little [illegible] We have our *Sacraments*, in such a *perfection*, that [illegible] most *perverse Disputers* cannot charge us with an[illegible] mission of any *One Thing* required by the Scripture [illegible] them; and yet with such a *purity*, that we have [illegible] of those *Crossings*, and *Kneelings*, and other *Super[illegible]tles* which are not without their *Naughtiness*. [illegible] have our *Ministers*, the only Dispensers of our *Sac[illegible]ments*, called and chosen by our Congregations to [illegible] the *Overseers* of their Souls, and by the *Imposition of the Hands of the Presbytery*, with solemn Fasting and Prayer, set apart for that sacred Service; *Pastors* and *Teachers* that are generally, Pious, Painful, Faithful, Learned Men, who devote themselves to the *Feeding* of their Flocks, and will at last be able to give up their Account with *Joy* and not with *Grief*. We have *Deacons*, that stand engaged what they can, to free the *Ministers* from secular Disturbances and Avocations, to look after the *Outward Concerns* and *Supports* of Ordinances, and to dispose of the *Church Stock* for the Relief of such as it belongs unto; in the dis[illegible]

many of them do purchase for themselves, *A* , or, *A place of some Eminency in our Church* We have our *Discipline*, in which our bers falling into *Scandal*, are first with an an Awful Admonition, suspended from *Church* ; and if they remain Obstinate, they are by with the Consent of the Brethren, very so- Rejected, with a Declaration, That they are of our Lords *Visible Kingdom*, and as to their al Condition, given up into the state of the Hea- , who have the *Devil* for their Lord. For these things, the Believers among us, do combine themselves into a *Church-state* by a most Holy *Covenant*; wherein they give themselves *up to God, and Christ and one another*, with an Agreement among themselves to Assist one another in their Attendance to the Rules of the Gos-

And there is herewithal, such a *Consociation* of our urches, as that not only a person joined unto any of them, is admitted unto an *Occasional Communi-* at any time with any of them, in the Supper of the ; while in the mean time, the Differences be- en *Independent* & *Presbyterian*, are so swallowed up, as only the *Substantials* of Religion are become the of our Communion: but also, upon Emergen- es, we have our *Synods*, wherein the Messengers or Delegates of many Churches do together give that Ad- e, that *Rarely*, if *Ever*, fails of putting an Issue to a- Controversies, which they meet upon. While I am pleasing my self, with a prospect of these justly *mned*, and yet basel. *Maligned* Churches, methinks I nevertheless cannot advise them to say with *Laodicea*, *have need of Nothing*! Besides what other *Defects* Constitution an Impartial Enquiry may convince I cannot my self at this time forbear Enquiring, *the Churches are no better furnished with* RULING throughout the Land? We have in our *Platform*

of

of Church Discipline delivered it as our principle. [illegible] *We should have Ruling Elders to joyn with the Pastors Teachers in those Acts of Church-Rule, which are [illegible] from the Ministry of the Word and Sacraments.* [illegible] *practice* is become so contrary thereunto, that [illegible] our *Churches* are supply'd with such Needful [illegible] Whence comes this to pass? I doubt the Incon[illegible] which many worthy Preachers of the Gospel, [illegible] often found that *Office* bringing with it, have been [illegible] thing of the prejudice; whereas, to *Multiply* [illegible] *Officers* would be a better way to Remedy the Incon[illegible] niences than to *Nullify* them; instead of *One*, Let there at least be *Two* or *Three* Ruling Elders in every Church. But many among us, perhaps by some Antecedent pre[illegible] judice disposed thereunto, have come to *Question*, [illegible] to *Deny* the *Divine Warrant*, for such an *Office*. They Object, *What Order for Lay-Elders have we in the Word of God?* I answer, To speak properly, The only *Elders* that are known to be in any Church, are [illegible] *Chancellors* in the Church of *England*; persons Entrusted with the *Rule* of the Church, and yet not *Ordained* to any Office in it. But for persons to be *Ordained* in every Church, *To watch over the Conversation of the Church-Members with Authority*, is a thing which I suppose we may easily find a *Divine Warrant* for. Unless a Church have *Divers Elders*, the *Church Government* must needs become either *Prelatick* or *Popular*; and that a Church needs but *one Elder* is an opinion contrary to the [illegible] of the Church in all Ages. Now let us repair unto *the Law and the Testimony* to see what *Elders* we are to submit unto. I shall set before you but *One Text*, which (as the great *Owen* observes) *Would be of controlable Evidence, if it had any thing to contest with but prejudice and Interest*, it is that in 1 Tim. 5. 17. *Let the Elders that Rule well, be counted worthy of double Honour, especially they who labour in the Word and Doctrine.* Behold a Scripture that is not to easily to be

the Sophistry of some Oppo-
The most of them, who put
against the plain sense of the words, yet
any other sense of their own, by which
they would fix upon any other, I
the disproving of it; nor do they in-
among themselves. But he must be very
who do's not grant, that *Divers kinds of*
intended in these words; and there is an
Argument advanced in them.

Elders that Rule well, are not worthy of double
Honour, unless they labour in the Word and Doctrine.

There are Elders who Rule well, that are worthy
of Honour, tho' they do not Labour in the Word and
Doctrine.

There are Elders, that Rule well, who are not
Elders, that is, who are but Ruling Elders only.

In our Churches then every where, look out, for
Gracious, *Humble men*; who may have a parti-
cular incumbent on them, about the *Admission*
and *Care* of Members; to inspect the *Ways* and
all the Communicants; to prevent all Be-
Divisions and *Contentions*; to warn all
the *Duties* more peculiarly pertinent unto
Circumstances, by a *personal Instruction* from House
to House; to visit the *Sick*, the *poor*, the *Tempted*, &
to inform the *Ministers* about the *state*
from Time to Time; and to consult with
all the Affairs of the Society, over which
Surely, our Churches would flou-
these *Officers* were less wanting to them!

But

But I have done; and
more, but only ask your
That the Lord Jesus would
King of our Churches, and
who therein so often *sit with Him at his*
may at last come to *Eat Bread in His Kingdom*
and *Drink of the Pleasures at His Right Hand*
for evermore. Amen, and Amen.

FINIS

ERRATA. *Page* 16. *Line* 13. read
P. 25. l. 15. add *us*. p. 53. l. 22. for
l. 26. r. Savour. p. 56. l. 14. for *When*
P. 74. l. 7. r. External. p. 113.
p. 141. l. 29. r. *Tibi tam Familiariter*

...ided and Evaded, as the Sophistry of some Oppo... represented it. The most of them, who put ... *Exceptions* against the plain sense of the words, yet ... not fix any other sense of their own, by which ... dare abide: if they would fix upon any other, I ... undertake the disproving of it; nor do they in... *Agree among themselves.* But he must be very ... *dest,* who do's not grant, that *Divers kinds of* ... are intended in these words; and there is this ... *nswerable Argument* advanced in them.

Preaching Elders that Rule well, are not worthy of dou... Honour, unless they labour in the Word and Doctrine.

But there are Elders who Rule well, that are worthy of double Honour, *tho' they do not Labour in the Word and ...trine.*

Therefore there are Elders, that Rule well, who are not Preaching Elders, that is, who are but Ruling Elders only.

May our Churches then every where, look out, for ...dent, *Gracious, Humble men*; who may have a parti... care incumbent on them, about the *Admission* ... *Exclusion* of Members; to inspect the *Way* and ... of all the Communicants; to prevent all Be... nings of *Divisions* and *Contentions*; to warn all ...sons unto the *Duties* more peculiarly pertinent unto their Circumstances, by a *personal Instruction* from House to House; to visit the *Sick*, the *poor*, the *Tempted*, & the *Persecuted*; to inform the *Ministers* about the *state of the Flock* from Time to Time; and to consult with them about all the Affairs of the Society, over which they do preside. Surely, our Churches would flou... more, if these *Officers* were less wanting in them!

But

This shot repeats the previous one, but with different lighting.

But I have done; and ſhall now add no more, but only ask your *Amen* to my Prayer. That the Lord Jeſus would alwayes be the *King* of our Churches, and grant that We who therein ſo often *ſit with Him at his Table* may at laſt come to *Eat Bread in His Kingdom*, and *Drink of the Pleaſures at His Right Hand for evermore.* Amen, and Amen!

FINIS

ERRATA. *Page* 16. *Line* 13. read *Talmudiſts*. p. 25. l. 15. add *us*. p. 53. l. 22. for to r. *of*. l. 26. r. Savour. p. 56. l. 14. for *When* r. *Where*. p. 74. l. 7. r. External. p. 113. l. 22. add *To*. p. 141. l. 29. r. *Tibi tam Familiarem*.

December 19. 1689.

Account of the Childrens

happened in *France*. To

preached to the *Convention*

With a Narrative of seve-

England hath of late had the

---

urged: A Sermon Preached

1689. In the Hearing, and at the

Boston, under a just sentence of

and Horrible Murder. With an

Character, Carriage, and Exe-

Malefactor. With certain Memo-

ating to some other Murders, &

of Repentance which have been

price bound, one shilling.

New-England, considered in a

and Advantages of a Publick

especially at such a time as this,

Boston, *March* 20. 1690. Upon

Indians & French

Price six-pence: All three

Pastor of a Church in *Boston*.

English Military Discipline

of *Monmouth*: Printed by

of their Majesties For-

Of a Dying Christians Last

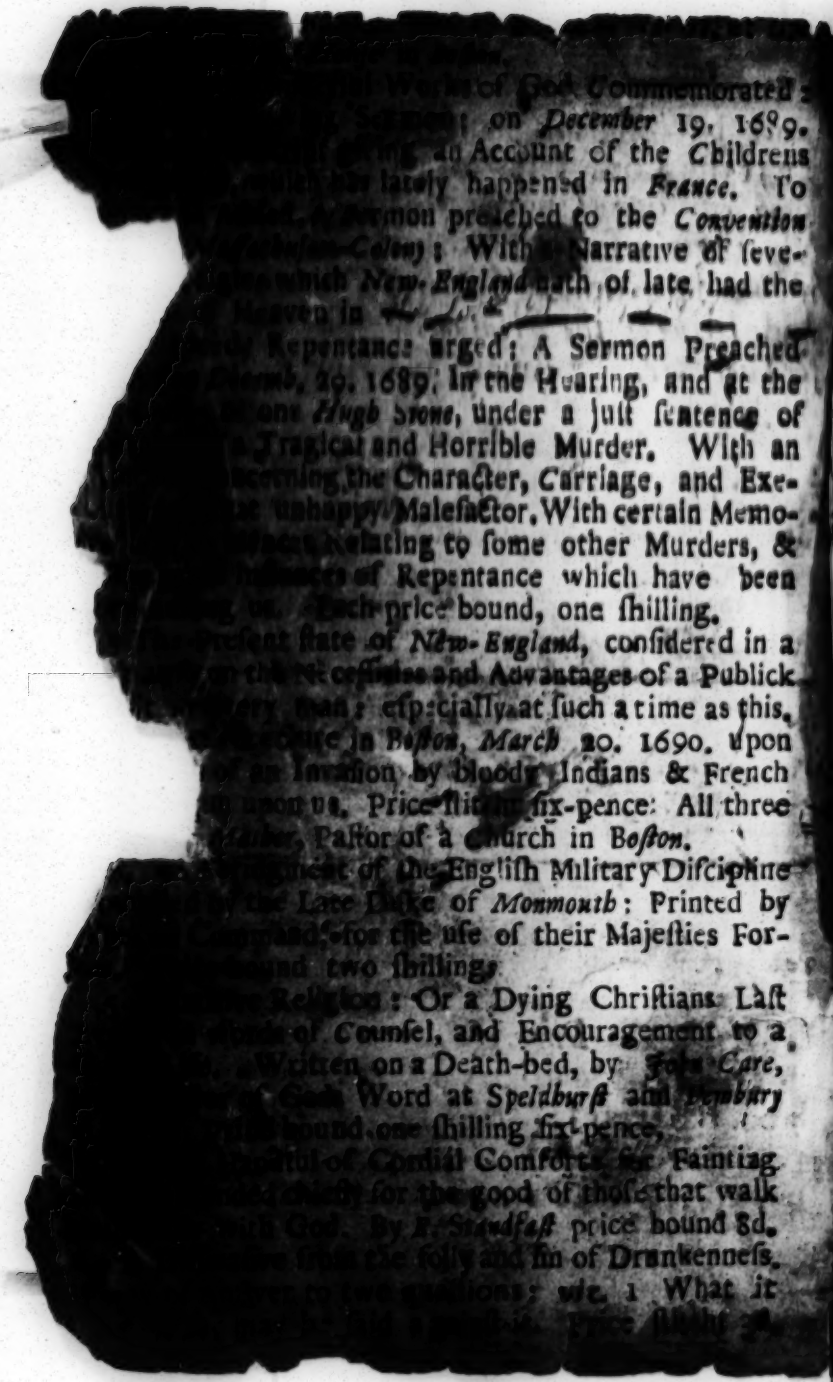
Counsel, and Encouragement to a

on a Death-bed, by

Word at *Spelsbury*

Confe

What it



on *December* 19. 1689.
an Account of the Childrens
lately happened in *France*. To
Sermon preached to the *Convention*
Salem): With a Narrative of seve-
which *New-England* hath of late had the
Heaven in
Repentance urged: A Sermon Preached
Salem, 29. 1689. In the Hearing, and at the
one *Hugh Stone*, under a Juſt ſentence of
Tragical and Horrible Murder. With an
concerning the Character, Carriage, and Exe-
unhappy Malefactor. With certain Memo-
things relating to ſome other Murders, &
Inſtances of Repentance which have been
Each price bound, one ſhilling.
preſent ſtate of *New-England*, conſidered in a
on the Conſiderations and Advantages of a Publick
Faſt: eſpecially at ſuch a time as this,
Preached in *Boſton*, *March* 20. 1690. upon
of an Invaſion by bloody Indians & French
upon us. Price ſhilling ſix-pence: All three
Mather, Paſtor of a Church in *Boſton*.
Abridgment of the Engliſh Military Diſcipline
by the Late Duke of *Monmouth*: Printed by
Command for the uſe of their Majeſties For-
bound two ſhillings.
Religion: Or a Dying Chriſtians Laſt
Counſel, and Encouragement to a
Written on a Death-bed, by *John Care*,
Word at *Speldhurſt* and *Tenbury*
bound, one ſhilling ſix-pence.
Cordial Comforts for Fainting
for the good of thoſe that walk
God. By *E. Standfaſt* price bound 8d.
from the folly and ſin of Drunkenneſs.
Queſtions: viz. 1 What it
Price ſhilling

This shot repeats the previous



[illegible] now sold by [illegible] at the [illegible] Coffee-House in *Boston*.

The Wonderful Works of God Commemorated: In a Thanksgiving Sermon: on *December* 19. 1689. With a Postscript giving an Account of the Childrens Prophecies, which has lately happened in *France*. To which is Added, A Sermon preached to the *Convention* of the *Massachusess-Colony*: With a Narrative of several Judgments which *New-England* hath of late had the [illegible] of Heaven in [illegible]

Speedy Repentance urged: A Sermon Preached at *Boston Decemb.* 29. 1689. In the Hearing, and at the Request of one *Hugh Stone*, under a just sentence of Death, for a Tragical and Horrible Murder. With an Account concerning the Character, Carriage, and Execution of that unhappy Malefactor. With certain Memorable Providences Relating to some other Murders, & the great Instances of Repentance which have been seen among us. Each price bound, one shilling.

3. The Present state of *New-England*, considered in a course on the Necessities and Advantages of a Publick Spirit in every man: especially at such a time as this. Being the Lecture in *Boston*, *March* 20. 1690. upon the fear of an Invasion by bloody Indians & French and Salvages upon us. Price Stitcht six-pence: All three by *Cotton Mather*, Pastor of a Church in *Boston*.

4. An Abridgment of the English Military Discipline Printed and Compiled by the Late Duke of *Monmouth*: Printed by His Majesties Special Command, for the use of their Majesties Forces. Price bound two shillings.

5. Primitive Religion: Or a Dying Christians Last Legacy in words of Counsel, and Encouragement to a Godly Life. Written on a Death-bed, by *John Care*, late Minister of Gods Word at *Speldhurst* and *Pembury* in Kent. Price bound one shilling six-pence.

6. A Little Handful of Cordial Comforts for Fainting Souls: intended chiefly for the good of those that walk mournfully with God. By *R. Standfast* price bound 8d.

7. A Dissuasive from the folly and sin of Drunkenness.

8. [illegible] of answer to two questions: *viz.* 1 What it [illegible] may be said against it. Price Stitcht 3d.

This shot repeats the previous

D. Matt.
C. 67

Printed for, and Sold by *Benjamin Harris*, at the *London-Coffee-House* in *Boston*.

1. The Wonderful Works of God Commemorated: In a Thanksgiving Sermon: on *December* 19. 1689. With a Poſtſcript giving an Account of the Childrens Prophecies, which has lately happened in *France*. To which is Added, A Sermon preached to the *Convention* of *Maſſachuſets-Colony*: With a Narrative of ſeveral Prodigies which *New-England* hath of late had the Viſions of Heaven in —

2. Speedy Repentance urged: A Sermon Preached at *Boſton Decemb.* 29. 1689. In the Hearing, and at the Requeſt of one *Hugh Stone*, under a juſt ſentence of Death, for a Tragical and Horrible Murder. With an Account concerning the Character, Carriage, and Execution of that unhappy Malefactor. With certain Memorable Providences Relating to ſome other Murders, & the great Inſtances of Repentance which have been ſeen among us. Each price bound, one ſhilling.

3. The Preſent ſtate of *New-England*, conſidered in a Diſcourſe on the Neceſſities and Advantages of a Publick Spirit in every man: eſpecially at ſuch a time as this. Being the Lecture in *Boſton*, *March* 20. 1690. upon the News of an Invaſion by bloody Indians & French coming upon us. Price ſtitcht ſix-pence. All three by *Mather*, Paſtor of a Church in *Boſton*.

4. An Abridgment of the Engliſh Military Diſcipline Compiled by the Late Duke of *Monmouth*: Printed by His Majeſties Special Command, for the uſe of their Majeſties Forces. Price bound two ſhillings

5. Primitive Religion: Or a Dying Chriſtians Laſt Legacy in words of Counſel, and Encouragement to a Godly Life. Written on a Death-bed, by *John Care*, late Miniſter of Gods Word at *Speldhurſt* and *Pembury* in *Kent*. Price bound one ſhilling ſix-pence,

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7. A Diſſwaſive from the folly and ſin of Drunkenneſs. By way of anſwer to two queſtions: *viz.* 1 What it [illegible] may be ſaid againſt it. Price ſtitcht 3d.

This shot repeats the previous

D. Matt.
C. 67